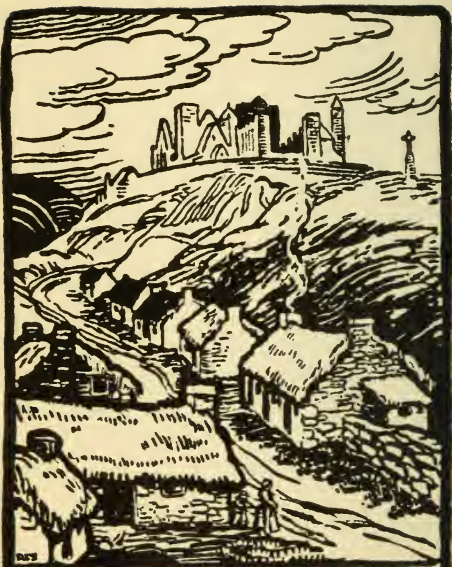


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IRENE DWEN ANDREWS

Irene Owen Andrews

July 1928

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NOTES

OF A

BOOK WORM;

OR

SELECTIONS FROM THE PORTFOLIO

OF A

Literary Gentleman.

“ He hath strange places, cramm’d
With observation, the which he vents
In mangled forms.”---SHAKSPEARE.

LONDON :

J. E. FLUTTER, 1, BIRCHIN LANE, CORNHILL.

1828.

Prefatory Address.

THE scraps of information and amusement which will constitute the Eight Numbers of which this little Work will consist, are actually, as stated in the title-page, Selections from the Portfolio of a Literary Gentleman, *the Editor of the Work*, by whom most of the articles have been culled from productions which he has, from time to time, for some years past, either peeped into, or pored through ; while for some he is indebted to the kindness of friends, and for others, — perhaps those of the most value, — to the industry of his late father, from whom he may probably have inherited the propensity of gleaning from whatever he might read, such passages as might be deemed by him worthy of preservation ; — a propensity, by the way, which he hesitates not to recommend to others, as the certain means of storing up much knowledge for future reference, which would otherwise be forgotten and lost. These notes, scraps, or whatever else they may be appropriately denominated, he has now

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arranged to meet the public eye ; and if it be true that no works are perused with more satisfaction than collections of anecdotes, and those performances which generally go under the name of *Ana*, he knows no reason why he should despair of that encouragement which has been extended to other works of a similar description.

In the execution of this—to him agreeable—task, he has laid it down as a rule, to give the authority, where possible, for every quotation he has made ; in order that no importance may be attached to any statement beyond what the merits of its author may induce the reader to affix to it.

“ Men’s opinions,” says an old author, “ are as various as their tastes. Some are for fried olives ; some don’t love salt, even so much as in their eggs. This neighbour of mine is for the brains of a hare ; and that thinks nothing so delicate as the feet of a partridge burnt in the candle.” He, therefore, who would provide a feast to tickle all palates, should, probably, have a scrap of every thing,—by the due arrangement of which he may entertain a reasonable hope, that if one dish do not please, recourse will not be had to others without better success. Variety is said to be the greatest charm in

all things : where that is to be found, therefore, surely each man may take what he likes best, without expecting that he, exclusively, should be treated according to his particular fancy !

Thus impressed, it will be the Editor's endeavour to make each number of his work as diversified as possible ; so that while, from the brevity of the various articles, the Reader will be enabled to open and shut the book at will, without fear of destroying the connection either of argument or narrative ; so, from their miscellaneous nature, it is his anxious hope, that where instruction may be sought in vain, amusement will at least be found, from the fact of their requiring but little attention, and being adapted and resorted to, for the dissipation of those intervals of leisure or *ennui*, which could not, in any other way, be more agreeably or profitably employed.

For such as expect all the world to agree with them in what they like or dislike, and who think nothing good or bad, but what they approve or disapprove, without reflecting that men's sentiments are as different from one another, as their humours or faces ; the Editor translates the apology of a Spa-

nish Author* for pleasing himself chiefly in his style of writing, as the surest means of pleasing others also.

“ It will be with me and my history,” says he, “ as it was with the Author and his Play. The poet went the first night into the pit, wrapped up in his cloak, that he might not be known, where he listened with great attention to learn the fate of his comedy. No sooner was the play begun, than those who stood behind him cried out,—‘ *Hold your head a little more to the left there, you hinder people from seeing.*’ While those on the left accosted him thus: ‘ *You, sir, with the cloak at midsummer, stand more to the right, if you please.*’ Thus addressed on both sides, the poor poet knew not which way to stir; but at length to avoid offending both right and left, he stood sideling—a very uneasy posture, it must be confessed, for a man who wished to attend to what was passing; but what could he do? There was no other way to keep friends with every body, and

* Mateo Aleman’s Guzman d’Alfarache, a work pronounced by Mr. Jeffrey, of the Edinburgh Review, as one of “great genius, in which the satire, the wit, the eloquence, and reasoning, are of the most powerful kind.”

he would have thought himself very happy if the people around had been so satisfied ; which it seemed, however, they were resolved not to be. Presently his hat was found to be in their light. Off it went ; but not enough even yet ; for now one complained that his hair was rather troublesome, and hindered his sight. The poet very obligingly put it behind his ears, saying to himself, ‘ sure this will do, or nothing ; for they cannot well have more of me.’ And yet Monsieur Author was mistaken, for a minute had not elapsed, ere a merry wight sung out from behind : ‘ *What a nose that fellow has ; it may well hang in his own light, when it hangs in ours !*’ The Poet, now somewhat nettled, had a great mind to be revenged by blowing it upon him as he passed by ; but reflecting that his unfortunate nose really did bear some resemblance to the gnomon of a dial, and that, in the posture in which he stood, sometimes looking on the actors, sometimes on the audience, it probably might cast too much shadow, and displease such as are annoyed even by a fly’s coming in their way ; the complaisant Author, unwilling to disoblige even this satirical rogue, turning about to him, said : ‘ Sir, if my nose is troublesome

to you, I will turn it to the other side ;' and accordingly, he turned it over his right shoulder, with his face towards the actors. Now it was worse than ever ; for it looked like a sort of promontory, and from its protruding beyond the rest of his body, like a figure out of its place, it cast a greater shade than before, which an arch wag observing, bawled out, '*What a nose, good gods, what a nose the man has !*' Upon this the attention of all the spectators was directed towards him, and several of them exclaimed, '*What a nose the man has got !*' The cry lasted a quarter of an hour, and the whole play-house rung with '*What a nose is there !*' The Poet, as you may well imagine, would have been very glad if he had been out of their way ; but all he could do to put an end to the hurly-burly, which now highly enraged him, was to wrap his nose up in his cloak, and turn about, and stand like the rest in a natural posture. He, accordingly, took his hair from behind his ears, clapped his hat on his head again, and cared not a jot whether his hair, his hat, or his nose, offended or not offended, nor who would have him stand sideways, who to the right, nor who to the left ; but said he, '*Let every man see as well as he can.*'

“Our Author’s nose being now under his cloak, he changed his situation, and stood in his new place, where nobody knew him, in such a position as suited his own convenience, totally disregarding what others thought of him. By these means he not only became free from all annoyance, but had the satisfaction of hearing those about him argue differently upon the merits of his play, and of observing how men liked or disliked it, according to their several humours or interests. If he had attempted to please all the world as to the position in which he stood, he could neither have seen nor heard any thing; and if he had endeavoured so to have altered his comedy as to have contented every one, he found that he must have written as many plays as there are different characters of men.

“This tale,” says the Spanish Author, “is somewhat long; but it is original, and the application is easily made.”

THE EDITOR.

London, 1827.



NOTES OF A BOOKWORM.



KNIVES AND FORKS.

“ In all ancient pictures of Eating, &c. Knives are seen in the hands of the Guests, but *no Forks*.—*Turner's Saxons*.

“ HERE I wil mention a thing,” says Coryat in his ‘*Crudities*,’ “ that might haue been spoken of before in the discourse of the first Italian toun. I obserued a custome in all those Italian cities and townes through the which I passed, that is not vsed in any other country that I saw in my trauels, neither doe I think that any other nation of Christendome doth vse it, but only Italy. The Italians, and also most strangers that are commorant in Italy, doe alwaies at their meales vse *a little fork* when they cut their meate. For while with their knife, which they hold in one hand; they cut their meate out of the dish, they fasten their forke, which they hold in their other hand, upon the same dish, so that whatsoever he be that sitting in the company of others at meate, should vnaduisedly touch the dish of meate with his fingers from which all at the table doe cut, he will give occasion of offence unto the company, as hauing transgressed the laws of good manners, in so much that for his error he shall be at the least brow-beaten, if not reprehended in wordes.

This form of feeding, I vnderstand, is generally vsed in all places of Italy, their forkes being for

the most part made of yron or steele, and some of siluer ; but those are used only by gentlemen. The reason of this their curiosity is, because the Italian cannot by any means indure to have his dish touched with fingers, seeing all men's fingers are not alike clean. Hereupon I myself thought good to imitate the Italian fashion by this forked cutting of meate, not only while I was in Italy, but also in Germany, and oftentimes in England, since I came home : being once quipped for that frequent vsing of my forke, by a certain gentleman, a familiar friend of mine, one *Mr. Laurence Whitaker*, who in his merry humour doubted not to call me at table, *furcifer*, only for vsing a forke at feeding, but for no other cause."—*Coryat's Crudities*, 1611.

Even when HEYLIN published his *Cosmography*, (1652,) Forks were still a novelty. See his Third Book, where having spoken of the ivory sticks used by the Chinese, he adds, "The use of silver forks, which is by some of our spruce gallants taken up of late, came from thence into Italy, and from thence into England."—*Antiquarian Repertory*.

The Editor has been informed, that the common or lower order of the Italians, do not *now* use forks ; if so, we have refined upon the refiners, as the poorest person in England would be ashamed to put his finger in the dish.

THE LEPROSY.—LAZARS.—LAZAR-HOUSES.

THAT loathsome disorder, leprosy, was introduced into England in the reign of Henry I., and was supposed to have been brought out of Egypt, or perhaps the East, by means of the crusaders. To add to the horror, it was contagious, which

enhanced the charity of a provision for such miserables, who were not only naturally shunned, but even chased, by royal edict, from the society of their fellow-creatures.*

Lepers, or Lazars, were sick persons removed out of monasteries to cells or hospitals, always built out of cities and towns. Their usual maintenance was, from liberty allowed them to go upon every market-day, to the market, where with a dish, called a *clap* dish, they would beg corn.

Their sickness and loathsome appearance giving great disgust, many withheld their charity, upon which account they were afterwards restrained from begging at large, but permitted to send the proctor of the hospital, who came with his box one day in every month to the churches, and other religious houses, at time of service; and there received the voluntary charity of the congregations. This custom is said to be the origin of the present practice of collecting briefs.—*Phillips's Shrewsbury*.

The leprosy was much more common formerly, in this part of the globe, than at present. It is said, that there were in Europe fifteen thousand hospitals founded for them. Perhaps near half the hospitals that were in England were built for lepers.

Lepers were so numerous in the twelfth century, that by a decree of the Lateran Council under pope Alexander III, A. D. 1179, they were empowered to erect churches for themselves, and to have their

* Edward III. drove from London all the lepers, except fourteen, who claimed admittance into St. Giles's Hospital. All the lesser lazar houses in England were subject to the sick-house at *Burton*, in Leicestershire; which, again, was subject to that at Jerusa'em. They were usually dedicated to St. Lazarus, from whom they derived their name.—*Pennant's Chester to London*.

own ministers to officiate in them. This shows at once how infectious and offensive their distemper was.

And on this account, "In England where a man was a leper, and was dwelling in a town, and would come into the churches, or among his neighbours when they were assembled, to talk to them to their annoyance or disturbance, a writ lay *De Leproso amovendo*."—What follows is remarkable. The writ is for those lepers "who appear to the sight of all men, they are lepers, by their voice and their sores, the putrefaction of their flesh, and by the smell of them."

And so late as the reign of Edward VI. multitudes of lepers seem to have been in England; for in 1 Edw. 6. c. 3. in which directions are given for carrying the poor to the places where they were born, &c. we read the following clause: "Provided always, that all *leprous* and poor *bed-red* creatures may, at their liberty, remain and continue in such houses appointed for lepers, or bed-red people, as they now be in."—*History of Winchester*.

1184 to 1191.—The leprosy was at this period, and long after, a cruel epidemic in our country, possibly brought by the crusaders from the Holy Land, and spread here by filth and bad diet. It was supposed to be infectious, and was shunned as the plague; so that, had it not been for these pious institutions, multitudes must have perished under this loathsome disorder.—*Pennant*.

Among other wild fancies of the age, it was imagined that the persons afflicted with leprosy, a disease at that time (1327, Edward II.) very common, probably from bad diet, had conspired with the Saracens to poison all springs and fountains; and men being glad of any pretence to get rid of those who were a burthen to them, many of those

unhappy people were burnt alive on the chimerical imputation.—*Hume, vol. II. p. 370.*

Every one of the lazar-houses had a person, called a *fore-goer*, who used to beg daily for them.—*Parker's Norwich.*

ST. PAUL AND THE VIPER.—THE CHURCH AT MALTA.

Not far from the old city of Valetta, in the island of Malta, there is a small church dedicated to St. Paul, and just by the church, a miraculous statue of the Saint with a viper on his hand; supposed to be placed on the very spot on which the house stood, where he was received after his shipwreck on this island, and where he shook the viper off his hand into the fire, without being hurt by it. At which time the Maltese assure us, the Saint cursed all the venomous animals of the island, and banished them for ever; just as St. Patrick treated those of his favourite isle. Whether this be the cause of it or not, we shall leave to divines to determine, though if it had, I think St. Luke would have mentioned it in the Acts of the Apostles; but the fact is certain, that there are no venomous animals in Malta. They assured us that vipers had been brought from Sicily, and died almost immediately on their arrival.—*Page 324; 1st Vol. Brydone's Sicily and Malta, 1773.*

TOMB OF RICHARD II.—DRESS OF THE ENGLISH IN HIS REIGN, &c.

THE Tomb of Richard II. is in Westminster Abbey; and his robe on it, says Dart, is covered with pea-shells open, with the peas out; but this

is a mistaken conjecture, as they are intended to represent broom pods, alluding to the king's name of Plantagenet. Voltaire says that Jeffery, who was the first of the name of Plantagenet, and father to Henry II, was so called from his being fond of wearing a sprig of broom in his bonnet. The Plantagenets were generally *tall*, and the Stewarts *low* of stature; all of both names were bad kings. The Stewart's derived their name from one Walter, who was steward to King Malcolm. In the reign of Richard II., the fashionable folks wore shoes of such a length, that they could not walk in them without fastening the toes to their knees, which they did either with silver chains, ribbons, or lace. The ladies also, in this reign, wore two pyramids on their heads, on each side. Parodin describes them as rising an ell above the head, in form of a spire temple, having sharp tops, to which were fastened pieces of crape, which floated loosely down their backs.—*Note to History of Stamford, Angon.*

WOMEN OF ANTIQUITY—HOW EMPLOYED.

IN the earlier ages of antiquity, it was not inconsistent with the highest dignity, to act in what we should now reckon the lowest of menial employments. Gideon and Arunah assisted in the various labours of husbandry. Abraham went and brought a calf from the flock, skinned it, and gave it to his wife who dressed it; a custom to this day continued among many of the Eastern nations, where nothing is more common than to see their Princes fetch home from their flocks, and kill whatever has been selected for the use of their

families; while the Princesses, their wives, or daughters, prepare a fire, and perform the office of an European cook-maid.

Another part of female employment in the earlier ages, was grinding corn; the ancients had not, and in many countries they have not even now, mills so constructed as to go by wind or water; there were only two small stones used for the purpose, the uppermost of which was turned by the hand, a task generally performed by two women. Such were used in the time of Pharaoh; for Moses, in the relation of the plagues which infested that country, says that "the first born throughout the land died, from the first born of Pharaoh who was upon the throne, to the first born of the maid-servants who were behind the mill." They were used in the time of our Saviour, who says, "Two women shall be grinding at the mill; the one shall be taken, and the other left." They are used to this day all over the Levant, and in the North of Scotland, where the women who turn them have a particular song, which they sing, intended perhaps to divert them from thinking on the severity of their labour. When the women had grinded their corn into meal, it was likewise their province to make it into bread. Sarah was ordered by her husband, when he entertained the angels, to make cakes for them. Cakes, among many of the ancients, were offered at the altars of their gods, from which custom even the Israelites did not altogether abstain, as the Scriptures frequently inform us that their women baked cakes to the Queen of Heaven.

Pasturage was almost the only method of subsistence in the times we are speaking of; and the women of every rank and condition, as well as the men, were not exempted from attending on the flocks, drawing water for them to drink, and doing

all the other offices which the nature of such an employment required. Pasturage obliged the Israelites, and other inhabitants of the East, to embrace a wandering life, that they might procure fresh food for their flocks. Instead, therefore, of dwelling in houses, as we do, they erected tents for the convenience of frequent removals. These tents were made of camel hair and wool, the spinning or weaving of which was a part of the occupation of the women; and, from the time that cloth was substituted for the skin of animals as a covering for the body, the whole operation of making it devolved also on women, who weaved it in the most simple manner, by conducting the wool with their fingers instead of a shuttle.

In all countries where the arts are only in their infancy, every man is generally his own artificer. The men make the various instruments which they employ in their work, and the women make the cloth for covering themselves and their family; but in the days of Moses, the Israelites seem to have advanced a few degrees beyond this. Metallurgy seems to have made a considerable progress. Even in the time of Abraham they had instruments, probably of steel, for shearing their sheep; Abraham had a sword, with which he was preparing to sacrifice his son Isaac; and they had even arrived to works of taste in gold and silver. They must, therefore, have been more advanced in the arts at this period, than the Greeks at the siege of Troy, whose arms and shields were made of copper; or than many savage nations at this time, whose arms are only wood, sometimes pointed with flints, or bones of animals. — *MS. Anonymous.*

TREATMENT AND CONDITION OF WOMEN IN FORMER TIMES.

FROM the subversion of the Roman Empire, to the fourteenth or fifteenth century, women spent most of their time alone, almost entire strangers to the joys of social life ; they seldom went abroad, but to be spectators of such public diversions and amusements as the fashions of the times countenanced. Francis I. was the first who introduced women on public days to Court: before his time nothing was to be seen at any of the Courts of Europe, but grey-bearded politicians, plotting the destruction of the rights and liberties of mankind, and warriors clad in complete armour, ready to put their plots in execution. In the thirteenth and fourteenth centuries elegance had scarcely any existence, and even cleanliness was hardly considered as laudable. The use of linen was not known ; and the most delicate of the fair sex wore woollen shifts. In Paris they had meat only three times a week ; and one hundred livres, (about five pounds sterling,) was a large portion for a young lady. The better sort of citizens used splinters of wood and rags dipped in oil, instead of candles, which, in those days, were a rarity hardly to be met with. Wine was only to be had at the shops of the Apothecaries, where it was sold as a cordial ; and to ride in a two-wheeled cart, along the dirty rugged streets, was reckoned a grandeur of so enviable a nature, that Philip the Fair prohibited the wives of citizens from enjoying it. In the time of Henry VIII. of England, the peers of the realm carried their wives behind them on horseback, when they went to London ; and in the same manner took them back to their country seats, with hoods of

waxed linen over their heads, and wrapped in mantles of cloth to secure them from the cold.—*Dr. Alexander's History of Women.*

MAGNIFICENCE OF FORMER TIMES.

Account how the Earl of Worcester lived at Rugland Castle in Monmouthshire, before the Civil Wars, which began in 1641.

At eleven o'clock in the forenoon, the Castle gates were shut, and the tables laid; two in the dining-room; three in the hall; one in Mrs. Watson's apartment, where the chaplains are, (Sir Toby Mathews being the first;) and two in the housekeeper's room for the lady's women.

The Earl came into the dining-room attended by his gentlemen. As soon as he was seated, Sir Ralph Blackstone, steward of the house, retired. The Comptroller, Mr. Holland, attended with his staff, as did the Sewer, Mr. Blackburne; the daily waiters, Mr. Clough, Mr. Selby, and Mr. Scudamore; with many gentlemen's sons, from two to seven hundred pounds a year, bred up in the Castle; my Lady's Gentleman Usher, Mr. Harcourt; my Lord's Gentlemen of the Chamber, Mr. Morgan and Mr. Fox.

At the first table sat the noble family, and such of the nobility as came.

At the second table, in the dining-room, sat Knights and Honourable Gentlemen, attended by footmen.

In the hall, at the first table sat Sir Ralph Blackstone, Steward; the Comptroller, Mr. Holland; the Secretary; the Master of the Horse, Mr. Delwar; the Master of the Fish Ponds, Mr. Andrews;

my Lord Herbert's Preceptor, Mr. Adams; with such Gentlemen as came there under the degree of a Knight, attended by footmen, and plentifully served with wine.

At the second table in the hall, (served from my Lord's table, and with other hot meats,) sat the Sewer, with the Gentlemen Waiters and Pages, to the number of twenty-four.

At the third table in the hall, sat the Clerk of the Kitchen, with the Yeomen Officers of the House, two Grooms of the Chamber, &c.

Other Officers of the Household were, Chief Auditor, Mr. Smith; Clerk of the Accounts, Mr. George Wharton; Purveyor of the Castle, Mr. Salsbury; Ushers of the Hall, Mr. Moyle and Mr. Croke; Closet Keeper; Gentleman of the Chapel, Mr. Davies; Keeper of the Records; Master of the Wardrobe; Master of the Armoury; Master Groom of the Stable for the War-horses; Master of the Hounds; Master Falconer; Porter and his man.

Two Butchers; two Keepers of the Home Park; two Keepers of the red deer Park.

Footmen, Grooms, and other menial Servants, to the number of 150. Some of the footmen were brewers and bakers.

Out Officers.—Steward of Ragland, William Jones, Esq.; the Governor of Chepstow Castle, Sir Nicholas Kemys, Bart.; Housekeeper of Worcester House, in London, James Redman, Esq.

Thirteen Bailiffs.

Two Counsel for the Bailiffs to have recourse to. Solicitor, Mr. John Smith.

THE EARL OF ESSEX.

*Extract of a Letter from the Earl of Essex, to the Lord Keeper Egerton, in answer to one the Lord Keeper had sent him, after the Earl had received a box on the ear from Queen Elizabeth, advising him to patience and submission.**

WHAT! cannot Princes err? cannot subjects receive wrong? Is an earthly power or authority infinite? Pardon me, pardon me, my good lord, I can never subscribe to these principles. Let Solomon's fool laugh when he is stricken; let those that mean to make their profit of Princes, shew to have no sense of Princes' injuries; let them acknowledge an infinite absoluteness on earth, that do not believe in an absolute infiniteness in heaven; as for me, I have received wrong, and I feel it. My cause is good, I know it; and whatsoever come, all the powers on earth can never shew more strength and constancy in oppressing, than I can shew in suffering whatsoever can or shall be imposed upon me. Your Lordship, in the beginning of your letter, maketh yourself a looker-on, and me a player of my own game; so you can see more than I can: yet must you give me leave to tell you in the end of my answer, that since you do but see, and I suffer, I must of necessity feel more than you do. I must crave your Lordship's patience to give him that hath a crabbed fortune, license to use a crab-

* This letter may, probably, be well known already to persons of historical research; on the other hand, there may be many who may never have seen it: it is hoped, therefore, that its insertion will be tolerated by the former, out of consideration for the latter; and that, even though it be *hackneyed* (which the Editor believes not to be the case), the little space it occupies will be willingly conceded to its intrinsic value.

bed style ; yet whatsoever my style is, there is no heart more humble to its superiors, nor any more affected towards your Lordship, than that of

Your Honour's poor Friend,

ESSEX.

THE STAGE.

The following is an extract from a letter written to Mr. Spranger Barry, previous to his first attempt on the stage.

IN the time of Athenian elegance, when learning was in taste ; when liberty was the blessing of the public, and parent of the arts ; when excellence alone found honour, capacity employment, and merit rewards ; the stage grew suddenly from its infancy to maturity, and, from being encouraged, became itself the encourager of those talents and geniuses with which it was supplied. It was there that each spectator was taught his particular conduct, by seeing his own representation in the general picture of life, where the lights were thrown only upon virtue, and the shades upon vice ; where the great and eminent of every age were set up for imitation ; where every noble, tender, and exalted sentiment was recorded, and daily inculcated ; where purity was invited, obscenity exiled, and where the heart was attached to virtue, by affectingly walking through all its scenes of misfortune ; and, lastly, exulting in its final reward. No institution, less than divine, could ever be of equal efficacy or advantage ; for when instruction becomes our entertainment, then it is that vice grows detestable, and virtue delightful from the pleasure it brings ; and hence were the sentiments of the Grecian vulgar so

exalted, that an immoral expression, though naturally introduced in an immoral character, has been hissed off the stage. Can we think, then, that where the doctrine was so glorious, the preaching was dishonourable? No! sure. To be an actor then, was not to be a mere mimic; no trick of gesture, or tone of voice, could avail; those of distinction were to be, by nature, the very persons they represented; they were to have the same elevation of soul, the same delicacy of thought, the same morality of life, the same humanity of hearts, and sweetness of affections, as could, at once, constitute the patriot, the hero, the lover, and the friend. The words only belonged to the author—the sentiments were, by nature, their own; and hence flowed that aptness of attitude, that ease in elocution, that expressive look, that eloquent silence, that freedom of action, and that harmony of the whole, which at once exalted, melted, and subdued a mighty nation to elegance and virtue. Where such an actor was found, he was justly esteemed a blessing to the community. As his talents were the admiration, so his person was the delight of all people. In his life he was honoured, and his posterity were provided for.—*Chetwood's History of the Stage.*

THE FIRST ENGLISH NUN—PROFLIGACY OF NUNS.

FACE, widow of Edwin, king of Northumberland, is said to have been the first English nun; and the first nunnery in England appears to have been at Barking, in Sussex, which was founded by Erkenwald, Bishop of London, wherein he placed a number of benedictine or black nuns. The most rigid nuns are those of St. Clara, of the order of St. Fran-

cis, both of which individuals were born and lived in the same town : the nuns are called poor Clares, and both they and the monks wear grey clothes. Abbesses had formerly seats in parliament. In one, held in 694, says Spelman, they sat and deliberated, and several of them subscribed the decrees made in it. They sat, says Ingulphus, in a parliament held in the year 855. In the reigns of Henry III. and Edward I. four of them were summoned to a national council, viz. those of Shaftsbury, Barking, Winchester, and Wilton. (Tit. Hon. p. 729, and Whitlock's Notes, vol. I. p. 479.) Of the number of reports circulated respecting the lewd and vicious lives of nuns, the following single instance may suffice : Wilson, an historian, writes, that when he was with the English army in Cleveland, in 1626, the soldiers, in casting up their intrenchments, near a nunnery, dug up many large boxes that had a child in each, some newly dead, and others consumed to the bones !

THOMAS A BECKET.

THOMAS A BECKET was born in London, in 1119, and assassinated in the Cathedral Church, at Canterbury, on the 9th of December, 1171. Mathew Paris says, Tuesday was ever a remarkable day to him : on that day he was made an archbishop, was banished, returned from banishment, was murdered, gained the palm of martyrdom, and, on that day fifty years after his death, his body received the honour of translation. The miracles said to be wrought at his tomb were so numerous, that we are told two large volumes of them were kept in the church at Canterbury. His shrine was visited from

all parts, and enriched with the most costly gifts and offerings. Chausër says,

fro' every shire's end
Of England to Canterbury they wend.

Though canonized, however, he was, in truth, memorable only for his pride, insolence, and ingratitude to his sovereign, Henry II. In an antique illumination, in the Cottonian Library, he is depicted as disputing with that prince: and in another, he is seen warding off the blow of the sword raised to murder him. Both of these are engraved by Strutt, in his *Regal and Ecclesiastical Antiquities*.

BELLS.

BELLS, says Weever, were formerly baptized, anointed, exorcised, and blessed by the bishop, and were then imagined to have the power of calming storms, causing fair weather, re-creating the dead; and driving devils out of the air. The great bells of Lincoln and Oxford were baptized by the name of Thomas, in honour of Thomas à Becket, Archbishop of Canterbury; hence they are called the great or mighty Tom. Croyland Abbey had the first ring of bells in England; they were six in number, and put up in Edgar's reign. The Jews made use of trumpets to assemble the people to worship; and sounding-boards are used for the same purpose at the present day by the monks in Egypt, and also in Greece, where they strike upon them with a mallet. The following are the largest bells extant:

lbs.

One in Philadelphia, in America, with this inscription, "Proclaim liberty throughout all the land to the inhabitants thereof." ...	2,080
The great bell of St. Paul's, London	9,408

Great Tom of Lincoln, which holds four hundred and twenty-four gallons, ale measure.....	lbs. 9,894
One in the Cathedral at Antwerp, founded in 1440	16,000
Christ-Church bell, Oxford	17,920
The bell of St. Ambrose, in Milan, seven feet in diameter.....	30,000
One at Rouen, in Normandy, called George D'Amboise, thirteen feet high ..	40,000
The great bell at Pekin, in China	120,000
The great bell at Moscow; in Russia, which measures nineteen feet high, seventy feet in circumference, and two feet in thickness; and which requires one hundred men to raise it.....	366,000
<i>Drakard's History of Stamford.</i>	

BELLS OF THE ANCIENTS.—Bells were known in the earliest ages of which we have any certain account. But the bells of the ancients were very small in comparison with those of modern times, since, according to Polydore Virgil, the invention of such as are hung in the towers, or steeples of Christian churches, did not occur till the latter end of the fourth, or beginning of the fifth century; when they were introduced by Paulinus, Bishop of Nola. The Jews certainly employed bells, since they are spoken of in the Scriptures; and the mention of them by Thucydides, Diodorus Siculus, Suidas, Aristophanes, and other ancient writers, proves that they were used in Greece; while Plautus, Ovid, Tibullus, Statius, and a variety of Latin authors, speak of bells as in use among the Romans. But these bells of the ancients were all made for the hand; or were of a size to be affixed to other musical instruments, like those which were occa-

sionally appended to the drum. Whether, when detached from other instruments, they were used on general occasions, or only in particular ceremonies, or as signals, is not known; nor have we any clew by which to guess whether they were tuned in concordance with any scale, or whether they were unisons to each other, or not formed to any particular pitch, but merely used as sonorous auxiliaries to other instruments, without any regard to their agreement of tone either with one another, or with the instruments they accompanied. — *Anonymous.*

PROXY.

Why Peers can give their votes in the passing of Bills by Proxy, and why Members of the House of Commons cannot, &c.

To the passing of a Bill, the assent of the Knights, Citizens, and Burgesses, must be in person; but the Lords may give their votes by proxy, and the reason hereof is, that the Barons did always sit in Parliament in their own right, as part of the *Pares Curtis* of the King; and, therefore, as they were allowed to serve by proxy in the wars, so had they leave to make proxies in Parliament; but the Commons coming only as representing the *Barones Minores*, and the Socage Tenants in the country, and as representing the men of the cities, &c. they could not constitute proxies, because they themselves are but proxies, or representatives of others, according to that maxim of law, *Delegata potestas non potest delegari.* — *Bacon's Abridgment*, 1768.

The election of Commons to be immediate Trustees and apt Representatives of the People in Parliament, is the hereditary and indefeasible pri-

vilege of the people. It is the privilege which they accepted, and which they retain, in exchange of their original, inherent, and hereditary right of sitting with the King and Peers, in person, for the guardianship of their own liberties, and the institution of their own laws. Such representatives, therefore, can never have it in their power to give, delegate, or &c., nor can they impart the same, &c.
—*Anonymous.*

FRENCH DRESS.

SIGEBERT was buried in St. Medrad's church, at Soissons, where his statue is still seen in long clothes, with the mantle, which the Romans called *chlamys*. This was the dress of Colvil's children, whether as more noble and majestic, or that they looked on the title of Augustus as hereditary in their family. However it be, long clothes were, for several ages, the dress of persons of distinction, with a border of sable, ermine, or miniver. Under Charles V. it was emblazoned with all the pieces of the coat of arms. At that time, neither ruffs, collars, nor bands were known, being introduced by Henry II. 'Till this time the neck of the French king was always quite bare, except Charles the *Wise*, who is every where represented with an ermin collar. The short dress anciently worn only in the country and the camp, came to be the general fashion under Louis XI. but was laid aside under Louis XII. Francis I. revived it, with the improvement of flashes. The favourite dress of Henry II. and his children, was a tight, close doublet, with trunk hose, and a cloak scarce reaching to the waist. The dress of the French ladies, it may be supposed, had likewise its revolutions.

They seem, for near nine hundred years, not to have been much taken up with ornament. Nothing could require less time or nicety than their head-dress, and the disposition of their hair. Every part of their linen was quite plain, but at the same time extremely fine. Laces were long unknown. Their gowns, on the right side of which was embroidered their husband's coat of arms, and on the left that of their own family, were so close as to shew all the delicacy of their shape, and came up so high as to cover their whole breast, up to their neck. The habit of widows was very much like that of the nuns. It was not till under Charles VI. that they began to expose their shoulders. The gallantry of Charles the VIIth's court brought in the use of bracelets, necklaces, and ear-rings. Queen Anne de Bretagne despised those trinkets; and Catherine de Medicis made it her whole business to invent new.

CARRONADES.

THIS species of great gun, so much used on board of ships, is generally accounted a modern invention, taking its name from the Carron foundry where they were made. In the patent office, however, will be found a notice, dated September, 1727, to the following effect: "That His Majesty was pleased to grant to Henry Brown, Esquire, a patent for the sole use and benefit of his new invention of making cannon and great guns, both in iron and brass, which will be much shorter and lighter, and with less powder will carry farther than those of equal bore now in use, and which, it is said, will save great expense to the public."

Curious Derivations, Origins, &c.

"Nay, nay; no paltering, Maister Wiseman; tell us the *etymon*, the *origo*,—let us hear the *origin* o't."—*Old Play*.

WAITS,—WHY SO CALLED—HOW THEY ORIGINATED.

WAITS are not so called from *waiting on the magistrate*, but from their *watching* in the night. Cleland says, that the summons to the festival of Yule, or Christmas, was formerly given by music going the rounds the night before, to awaken persons from their sleep, and that the Waits originated from this custom.—*Cleland's Way to Things by Words, and to Words by Things*.

NOSEGAY.—THE JUDGES' NOSEGAY.— THE FRENCH BOUQUET.

As for the latter part of the word *nosegay*, it is so transformed, both in sight and signification, that only such a judicious writer and etymologist as Cleland, could have traced it to its original; in his *Celtic Voc.* p. 2., he says, "*Gay*, applied to *nosegay*, comes from the Erse tongue, in which *geach* signifies a bough, or-bunch of flowers, to be held to the nose." There is likewise so curious an account of the *Judges' nosegay*, given by the same gentleman in the same annotations, as will not fail of being agreeable to all true lovers of British antiquities.

“Every Judge,” says he, “every Counsellor, every Sheriff, had his wand, *bough*, staff, or rod of office; which varied in their form according to the difference of functions: the nosegay now affected by the Judges, is not, as is vulgarly imagined, a mere preservative against the closeness and ill effects of a crowded court; it is the relic of that primitive and ancient custom of the Judge’s holding *the bough*, or sceptre of justice, in his hand; it was formerly called, a *bouget*, or *little bough*; whence the French took their word *bouquet*, for a nosegay.”—*Lemon’s Dicty*.

THE FIRST HERMITS—WHY SO CALLED.

HERMITS, or *Eremites*, (from the Greek *ερημος*, a desert place,) were men who retired to desert places to avoid persecution; they lodged in caves and cells:

“Where from the mountain’s grassy side,
 Their guiltless feast they bring;
 A scrip with herbs and fruits supply’d,
 And water from the spring.”

The first hermit was Paul, of Thebes, in Egypt, who lived about the year 260; the second, was St. Anthony, also of Egypt, who died in 345, at the age of 105.

THE CURFEW—WHY SO CALLED.

THE utensil called a Curfew, is so named from its use (quasi *Couvrefeu*) which is that of suddenly putting out a fire. The method of applying it was thus:—The wood and embers were raked as close as possible to the back of the hearth, and then the

curfew was put over them, the open part placed close to the back of the chimney. By this contrivance, the air being almost totally excluded, the fire was of course extinguished.

Probably curfews were first used in the time of William the Conqueror, for the more ready obedience to the laws of that king, who in the first year of his reign, directed that on the ringing of a certain bell, thence called the curfew bell, all persons should put out their fires and candles. Whether a bell was ordered to be rung for this purpose; or whether the signal was to be taken from the Vespers Bell of the Convents, is a matter on which antiquarians are not entirely agreed. The curfew bell is still rung in many of our country towns.—*Antiquarian Repository*, 1775.

PARLIAMENT,—WHEN FIRST SO CALLED,

1205—The word Parliament was first used; and the Commons admitted at this time, though not regularly represented.

1283.—The English Parliament consisted of Knights, Citizens, and Burgesses, as well as of Lords, spiritual and temporal. But the Representatives of cities and towns sat in a chamber separate from the Barons and Knights. Yet several counties had no Parliament tax.

In all old papers, and even so late as by Pennant in his History of London, the word Parliament is invariably spelt *Parlement*.

THE FIRST PARLIAMENT—WHERE HELD —WHEN MADE TRIENNIAL---WHEN SEPTENNIAL.

THE first writ of summons to Parliament was in 1204, when these national assemblages were held in an open field, and they so continued for some years afterwards, as witness the parliament of king John at Runnimeade, near Staines. They became triennial from the reign of Edward III. but not until 1694 had any act passed to render such duration legal. In 1716, owing to the somewhat unsettled state of the nation on account of the Rebellion the preceding year, a plea was offered to the administration to repeal this act, and substitute another to make them endure seven years; "and very thankful we ought to be," observes Mr. Low, in his History of Stamford, "that they did not extend the period to twenty years, since they had the same right so to do."

PAYMENT TO MEMBERS OF PARLIA- MENT.

THOUGH the Representatives in Parliament were, at an early period, allowed their fees and wages for attendance, yet the allowance was made on a plan so strictly economical, that the Knights for Berkshire were allowed for only six days, and those for Bedfordshire for only five days, and those for Cornwall for only eleven days, when called to a Parliament at York. — *Willis's Notitia Parliamentaria*.

RAIN ON ST. SWITHIN'S DAY:

THE monks give some show of reason why rain should happen about the time of St. Swithin, for about the time of this feast, there are two rainy constellations, *Præsepe* and *Asellus*, which arise cosmically, and generally produce rain.—*Bourn's Antiquitates Vulgares*.

FONT OF A CHURCH,—WHY SO CALLED.

FONT (*Fons*), a Fountain or Water-spring. What the font of a church is, every one knows; but not why so called. The rites of baptism in the primitive times were performed in fountains and rivers, both because the converts were so many, and those ages unprovided with other baptisteries; and in this rite we still retain the name; for hence it is we call our baptisteries fonts, which when religion found peace, were built and consecrated for the more reverence and respect of the sacrament.—*Blount's Dicty*. 1681.

AMBASSADORS---WHY HELD BY THE ARMS AT THE OTTOMAN COURT.

A dervise addressed Bajazet, emperor of the Turks, 1495, for alms, and while the charitable sultan searched for his money, the treacherous beggar wounded him with a dagger, and was instantly slain by the royal attendants. This incident is rendered memorable by its having occasioned the ungracious restraint under which even the ambassadors of Christian powers are subject to, when they receive an audience from the Ottoman emperor.

They are held by the arms by two attendants, when they approach the throne, nor are their arms loosed till they have quitted the presence --- *Andrew's History of England*, vol. 2.

Facetia, Anecdotes, &c.

"To palliate dulness, and give Time a shove."

Conper.

THE EFFECTS OF ARISTOTLE'S RULES.

M. L'Abbé Daubignae, in his dedication of *Zenobia* to one of the Princes of the Blood, piqued himself upon having given a perfect model of the ancient tragedy, and critically followed the rules of *Aristotle*. The prince returned for answer, that he was highly pleased that M. L'Abbé Daubignae should have so strictly followed the rules of *Aristotle*, but at the same time he could not help expressing his extreme mortification, that the said rules of *Aristotle* should have compelled M. L'Abbé Daubignae to write so *bad a tragedy*.

THE DANGER OF A WORD.

RICHELIEU one day vaunted among his courtiers, that out of any four indifferent words, he could extract matter to send any man to a dungeon. One of his attendants immediately wrote upon a card: "*One and Two make Three.*" "*Three make only One,*" exclaimed the Cardinal, "it is blasphemy against our Holy *Trinity*: to the Bastille with him." — *Andrew's Anecdotes.*

ANECDOTE.

CARDINAL RICHELIEU one day said to M. de Lort, a celebrated physician, "I am *grey-headed*, yet my beard is black. Your head is black, and your beard grey; can you account for these appearances, Doctor?" "Easily," replied De Lort; "they proceed from exercise—from labour of the parts. Your Eminence's *brains* have laboured hard, and so have my *jaws*.—*French Anas*.

ANECDOTE.

THE persecuting archbishop Laud was a man of short stature. Charles the First and the archbishop were one day about to sit down to dinner together, when it was agreed that Archee, the king's jester, should say grace for them, which he did in the following words :--- "Great praise be given to God, but *little Laud* to the devil!"

THE RULING PASSION STRONG IN
DEATH.

THE following may be added to the numerous instances already related, in which the ruling passion will exhibit itself even in the hour of death. Mons. A——, was a French Teacher in London, and piqued himself exceedingly on grammatical precision and idiomatic accuracy. This passion, it seems, was not to be restrained even by the terrors of approaching dissolution; for the physician having announced that he could not long survive, he fell back on his pillow, exclaiming to a literary friend who stood near him: "*Je vais mourir---Je mæurs---Ou je me mæurs---all are good.*"

Epitaphs.

IN MICKLEHURST CHURCH-YARD.

LIFE is an Inn, where all men bait,
The waiter Time, the landlord Fate ;
Death is the score by all men due,
I've paid my shot---and so must you.

ON A MARINE OFFICER.

HERE lies retir'd from busy scenes,
A first lieutenant of marines ;
Who lately lived in peace and plenty,
On board the ship the *Atalanta* ;
Now stripp'd of all his warlike show,
And laid in box of elm below,
Confined to earth in narrow borders,
He rises not till further orders.

ON A MR. PECK.

HERE lies a *Peck*, which some men say,
Was first of all a *Peck* of clay ;
This wrought with skill divine, while fresh,
Became a curious *Peck* of flesh ;
Through various forms its maker ran,
Then adding breath, made *Peck* a man ;
Full fifty years *Peck* felt life's bubbles,
'Till death relieved a *Peck* of troubles :
Then fell poor *Peck*, as all things must,
And here he lies, a *Peck* of dust.

Miscellaneous.

“We may read, and read, and read again; and still glean something new, something to please, and something to instruct.”-- *Hurd*.

THE INTRODUCTION OF MACHINES INTO MANUFACTURES.

The following Essay, upon a subject which has been much canvassed by different writers and politicians, is extracted from a large work on Political Economy, by Sir James Stewart, published in 1780. It was written, professedly, for the use of the statesman and politician alone.

THE use of machines in manufactures I find has been made a question in modern times. The ancients held in great veneration the inventors of the saw, of the lathe, of the wimble, of the potters wheel; but some moderns find an abuse in bringing mechanism to perfection: (see *Les Interets de la France mal entendus*, p. 272. 313.) The great Montesquieu finds fault with water mills, though I do not find that he has made any objection against the use of the plough.

Did people understand one another, it would be impossible that such points could suffer a dispute among men of sense; but the circumstances referred to, or presupposed, which authors almost always keep in their eye, though they seldom express them, render the most evident truths susceptible of opposition.

It is hardly possible suddenly to introduce the smallest innovation into the political œconomy of a

state, let it be ever so reasonable, nay ever so profitable, without incurring some inconveniences. A room cannot be swept without raising dust; one cannot walk abroad without dirtying one's shoes; neither can a machine, which abridges the labour of men, be introduced all at once into an extensive manufacture, without throwing many people into idleness.

In treating every question of political œconomy, I constantly suppose a statesman at the head of government, systematically conducting every part of it, so as to prevent the vicissitudes of manners and innovations, from hurting any interest within the commonwealth, by their natural and immediate effects or consequences. When a house within a city becomes crazy, it is taken down; this I call systematical ruin: were it allowed to fall, the consequences might be fatal in many respects. In like manner, if a number of machines are all at once introduced into the manufactures of an industrious nation, (in consequence of that freedom which must necessarily be indulged to all sorts of improvements and without which a state cannot thrive) it becomes the business of the statesman to interest himself so far in the consequences, as to provide a remedy for the inconveniences resulting from the sudden alteration. It is further his duty to make every exercise even of liberty or refinement an object of government and administration; not so as to discourage or to check them, but to prevent the revolution from affecting the interests of the different classes of the people, whose welfare he is particularly bound to take care of.

The introduction of machines, can, I think, in no other way prove hurtful by making people idle, than by the suddenness of it: and I have frequently observed, that all sudden revolutions, let them be

ever so advantageous, must be accompanied with inconveniences. A safe, honourable, and lasting peace, after a long, dangerous, and expensive war, forces a number of hands to be idle, and deprives them of bread. Peace then may be considered as a machine for defending a nation, at the political loss of making an army idle; yet no body, I believe, will allege, that in order to give bread to soldiers, sutlers, and undertakers, the war should be continued. But here I must observe, that it seems to be a palpable defect in policy, if a statesman shall neglect to find out a proper expedient (at whatever first expense it may be procured) for giving bread to those who, at the risk of their lives, have gone through so many fatigues for the service of their country. This expense should be charged to the account of the war, and a state ought to consider, that as their safety required that numbers should be taken out of the way of securing to themselves a lasting fund of subsistence, which would have rendered them independent of every body, (supposing that to have been the case) she becomes bound by the contract of society, which ties all together, to find them employment. Let me seek for another illustration concerning this matter.

I want to make a rampart cross a river, in order to establish a bridge, a mill, a sluice, &c. For this purpose I must turn off the water, that is, stop the river; would it be a good objection against my improvement to say, that the water would overflow the neighbouring lands, as if I could be supposed so improvident as not to have prepared a new channel for it? Machines stop the river; it is the business of the state to make the new channel, as it is the public which is to reap the benefit of the sluice: I imagine what I have said will naturally suggest an answer to all possible objections against

the introduction of machines ; as for the advantages of them, they are so palpable that I need not insist upon them. There is, however, one case in which I think they may be disapproved of : but it seems a chimerical supposition, and is brought in here for no other purpose than to point out and illustrate the principle which influences this branch of our subject.

If you can imagine a country peopled to the utmost extent of the fertility of the soil, and absolutely cut off from any communication with other nations ; all the inhabitants fully employed in supplying the wants of one another, the circulation of money going forward regularly, proportionally, and uniformly through every vein, as I may call it, of the political body ; no sudden or extraordinary demand at any time for any branch of industry ; no redundancy of any employment ; no possibility of increasing either circulation, industry, or consumption. In such a situation as that, I should disapprove of the introduction of machines, as I disapprove of taking physic in an established state of perfect health. I disapprove of a machine only because it is an innovation in a state absolutely perfect in these branches of its political œconomy ; and where there is perfection there can be no improvement. I farther disapprove of it because it might force a man to be idle, who would be found thereby in a physical impossibility of getting his bread, in any other way than that in which he is supposed to be actually employed.

The present situation of every country in Europe is so infinitely distant from this degree of perfection, that I must consider the introduction of machines, and of every method of augmenting the produce or facilitating the labour and ingenuity of man, as of the greatest utility. Why do people

wish to augment population, but in order to compass these ends? Wherein does the effect of a machine differ from that of new inhabitants?

As agriculture, exercised as a trade, purges the land of idle mouths, and pushes them to a new industry which the state may turn to her own advantage; so does a machine, introduced into a manufacture, purge off hands which then become superfluous in that branch, and which may quickly be employed in another.

If, therefore, the machine proves hurtful, it can only be because it presents the state with an additional number of hands bred to labour; consequently, if these are afterwards found without bread, it must proceed from a want of attention in the statesman: for an industrious man made idle, may constantly be employed to advantage, and with profit to him who employs him. What could an act of naturalization do more, than furnish industrious hands forced to be idle, and demanding employment? Machines, therefore, I consider as a method of augmenting (virtually) the number of the industrious, without the expence of feeding an additional number: this by no means obstructs natural and useful population, for the most obvious reasons.

We have shewn how population must go on, in proportion to subsistence; and in proportion to industry; now the machine eats nothing, so does not diminish subsistence, and industry (in our age at least) is in no danger of being over-stocked in any well-governed state; for let the world copy your improvements, they still will be the scholars. And if, on the contrary, in the introduction of machines you are found to be the scholars of other nations, in that case you are brought to the dilemma of accepting the invention with all its inconveniences, or of renouncing every foreign communication.

In speculations of this kind, one ought not, I think, to conclude, that experience must of necessity prove what we imagine our reasoning has pointed out.

The consequences of innovations in political œconomy, admit of an infinite variety, because of the infinite variety of circumstances which attend them: no reasoning, therefore, however refined, can point out *à priori*, what upon such occasions must indispensably follow. The experiment must be made, circumstances must be allowed to operate; inconveniences must be prevented or rectified as far as possible; and when these prove too many, or too great to be removed, the most rational, the best concerted scheme in theory must be laid aside, until preparatory steps are taken for rendering it practicable.

Upon the whole, daily experience shews the advantage and improvement acquired by the introduction of machines. Let the inconveniences complained of be ever so sensibly felt; let a statesman be ever so careless in relieving those who are forced to be idle, all these inconveniences are only temporary; the advantage is permanent, and the necessity of introducing every method of abridging labour and expence, in order to supply the wants of luxurious mankind, is absolutely indispensable according to modern policy, according to experience, and according to reason.

ANCIENT CHURCHES—READING DESKS IN CHURCHES.

THE form of churches at first, as well as now, says Wheatley, was oblong, to resemble a ship, as emblematical of our being tossed up and down in

this world, like that vessel by the sea; but it may be presumed that utility had more weight with both our ancient and modern architects than such an idea. They were also always divided into two parts, as at present, viz. the nave and the chancel, the latter standing at the eastern, and divided from the nave by neat rails, called *cancelli*, from whence it had its name. The priest alone entered this part of the church, where he was accustomed to perform the whole of the service, reading-desks not being established till the beginning of the reign of James I. At this period, also, he had begun to read in English instead of Latin.

Stavely says, that the Saxons generally made their churches with descents into them, but the Normans with ascents; hence, when we meet with the former, we may conclude that they are the more ancient buildings.

THE IMPOSITIONS OF THE MONKS.

AMONGST the sacred repositories of the monks and mendicants turned out at the dissolution of their establishments, were found the parings of St. Edmund's toes; some of the coals that roasted St. Lawrence; the girdle of the Virgin shewn in eleven several places; the *blood of Christ* brought from Jerusalem, &c.—*Clavis Calendaria*.

Respecting the last, says the learned Hume, it is easy to imagine the veneration with which such a relique was regarded. A miraculous circumstance also attended this miraculous relique; the sacred blood was not visible to any one in mortal sin, even when set before him; and until he had performed good works sufficient for his absolution, it would not deign to discover itself to him.

At the dissolution of the monastery the whole contrivance was detected. Two of the monks who were let into the secret had taken the blood of a duck, which they renewed every week: they put it in a phial, one side of which consisted of thin and transparent crystal, the other of thick and opaque. When any rich pilgrim arrived, they were sure to show him the dark side of the phial, until masses and offerings had expiated his offences; and then finding his money or patience, or faith nearly exhausted, they made him happy by turning the phial. — *Hume's England.*

A DISSERTATION ON BULLS.

BULLS sometimes proceed from a person's attention being so thoroughly ingrossed by one object that he can think of nothing else; nor, consequently, perceive even the simplest and most obvious relations of that object to others: but more frequently, I apprehend, they proceed from the opposite circumstances; too little attention, too quick thought, and an imperfect and confused apprehension of many things together; which, without more time and stricter attention, can neither be properly distinguished, nor rightly comprehended, in point of thought; nor, consequently, can they be expressed in words with sufficient clearness and precision.

If it be true, as from its being very generally asserted and believed, I presume it is in some measure, that the Irish nation excels in this kind of composition, (for to my certain knowledge it has not acquired an absolute monopoly of the commodity,) I conceive that it is to be explained and accounted for on the simple principle which I am here considering.

To attribute it to any natural defect in the intellectual powers of a great people, would, in the first place, be illiberal in the highest degree; and, in the second place, would be absurd. But I think it may reasonably be attributed to that peculiar rapidity of thought, and that eagerness and impetuosity of character and conduct, which I presume the Irish themselves will acknowledge to be justly their national character.

Such a peculiarity, whatever may have been its origin, whether moral and political circumstances in distant ages, affecting whole tribes of men, or the accidental, but natural singularity of character, of one individual, or of one family, of great influence and extensive connections, may have become general and permanent, in consequence of the powerful influence of instinctive involuntary imitation in early life, and of long habit in more advanced years; which are two of the strongest and most general principles in human nature. It may therefore be considered as an instance strictly analogous to all other peculiarities of manner, and in some measure even of character, which are often characteristic, not only of individuals and of families, but of whole nations; as, for example, sedateness or levity, taciturnity or loquacity, slow or quick speaking, provincial or national accents; all of which are in a great measure acquired, and often firmly rivetted, by the tendency to involuntary imitation, and the force of established habit.

The bull, in whatever nation or language it may occur, I consider as the extreme case, or *ne plus ultra*, of inaccurate and imperfect thinking; on which very account it affords the best illustration of the nature and causes of such inaccuracies and imperfections of thought, and of the means of correcting them.

If the train of thought were made so slow in any person, that there should be time to attend to every object, and every circumstance of relation involved in any common and complex operation of thought, (for most common operations of thought are complex) and if, by any expedient whatever, the person were made to attend duly to every one of them, either in simultaneous combination, or in very quick succession, according to the circumstances of different cases, I think it would be as impossible for him to make a bull, as to deny an axiom of geometry, or the conclusion of a good syllogism.

We hear and read of many wonderful bulls of the truly practical kind, altogether independent of language, and plainly founded in thought alone; such as, sending express for a physician to come without delay to a patient who was in the utmost danger, and telling the doctor, in a postscript of the letter addressed and actually sent to him, not to come, as the patient was already almost well again; or observing gravely, when this story was told, that it was right to add such a postscript, as it saved the sending another express to countermand the doctor; or inclosing a thin sixpence in a snuff-box, that it might not be again to seek when it was wanted to open the box, the lid of which was stiff; or realising Hogarth's ingenious emblem, in one of his election-prints, by cutting away close to the tree the bough on which the person who cut it sat himself; which I once saw successfully performed; and, for the honour of my own country, I must say that it was in Scotland, and by a Scotchman, who narrowly escaped breaking his neck by so doing; or what may fairly be reckoned the *maximum* of bulls, and *instar omnium*, a gentleman, when his old nurse came begging to him, harshly refusing her any relief, and driving her away from his door with reproaches, as

having been his greatest enemy, telling her that he was assured he had been a fine healthy child till she got him to nurse, when she had changed him for a puny sickly child of her own. If I am rightly informed France has the honour of having produced this immense and unparalleled bull, which is indeed *perfectum expletumque omnibus suis numeris et partibus*, and perfect of its kind.

At first view, it might be thought that men who could fall into such absurdities in their speech or conduct had not the ordinary faculties of mankind; but this would be a great mistake. There was probably no natural defect in their intellectual powers; nor any imperfection in their mode of using them, either habitually, or on the occasions specified, but what it was in their own power to correct almost in an instant. No laborious effort, or what could be called patient thinking, would be requisite for that purpose; nor any thing more than an easy degree of attention to those circumstances which should have been considered. This simple expedient would instantly enable them to perceive, nay, would make it impossible for them not to perceive, not only the impropriety of their words and actions, but the incongruity and absurdity of their first hasty thoughts, as clearly as mathematicians perceive that a part is less than the whole. Surely a man who could not by such means be made in half a minute to perceive the bull he made, would be as much a monster, and as great a curiosity, as one who could not see that the whole is greater than its part.—*Dr. Gregory's Philosophical and Literary Essays.*

PARLIAMENTARY REPORTEES IN CHARLES THE FIRST'S TIME.

ABOUT this time (i. e. 6th Charles I. anno 1640. 41,) in some debates in the Commons relating to Episcopacy, there passed smart repartees among the Members. When the Minister's remonstrance about Ecclesiastical government was read, Mr. Grimston proposed this subtle argument against the Bishop's authority : *That Bishops are jure divino, is a question ; that Archbishops are not jure divino, is out of question ; now that Bishops which are questioned whether jure divino, or Archbishops which out of question are not jure divino, should suspend Ministers that are jure divino, I leave to your consideration.* Upon which the learned Mr. Selden, with great quickness, thus retorted his argument : *That the Convocation is jure divino, is a question ; that Parliaments are not jure divino, is out of question ; that Religion is jure divino, there is no question : Now that the Convocation which is questionable whether jure divino, and Parliaments which out of question are not jure divino, should meddle with Religion which questionless is jure divino, I leave to your consideration Mr. Speaker.* To which Mr. Grimston replied, *but Archbishops are not Bishops, Mr. Speaker ; and to that Mr. Selden briskly rejoined, that Mr. Speaker, is no otherwise true, than that Judges are no Lawyers, and Aldermen no Citizens.*—Echard's *History of England*, 1718.

JANE SHORE.

The name and history of this woman are universally known. The following curious account of her, however, written by SIR THOMAS MORE during her life-time, cannot fail to be interesting, as containing her real

character, divested of poetical fiction, and differing from the situations in which she has been placed for stage-effect, &c.

NOW then, by and by, as it were for anger, not for courtesy, the Protector sent into the house of Shore's wife, (for her husband dwelled not with her,) and spoiled her of all that ever she had, above the value of two or three M. marks, and sent her body to prison. And when he had for a while laid unto her, for the manner sake, that she went about to bewitch him, and that she was of counsel with the Lord Chamberlain to destroy him ; in conclusion, when that no colour could fasten upon these matters, then he laid heinously to her charge the thing that herself could not deny, that all the world wist was true, and that nevertheless every man laughed at to hear it then suddenly so highly taken, that she was "nought of her body." And for this cause, as a goodly, continent Prince, clean and faultless of himself, sent out of heaven, into this vicious world, for the amendment of men's manners, he caused the Bishop of London to put her to open penance, going before the cross in procession upon a Sunday, with a taper in her hand. In which she went with countenance and pace demure so womanly, and albeit she were out of all array, save her kirtle only, yet went she so fair and lovely, namely, while the wondering of the people cast a comely red in her cheeks (of which she before had most miss,) that her great shame won her much praise among those that were more amorous of her body, than curious of her soul. And many good folks also, that hated her living, and glad were to see sin corrected, yet pitied they more her penance than rejoiced therein, when they considered, that the Protector procured it, more of a corrupt intent than any virtuous affection.

This woman was born in London, worshipfully friended, honestly brought up, and very well married, saving somewhat too soon; her husband, an honest citizen, young and goodly, and of a good substance. But forasmuch as they were coupled ere she were well ripe, she not very fervently loved for whom she never longed. Which was haply the thing that the more easily made her incline unto the King's appetite, when he required her: Howbeit the respect of his royalty, the hope of gay apparel, ease, pleasure, and other wanton wealth, was able soon to pierce a soft, tender heart. But when the King had abused her, anon her husband (as he was an honest man and one that could his good) not presuming to touch a King's concubine, left her up to him altogether. When the King died, the Lord Chamberlain took her. Which in the King's days, albeit he was sore enamoured upon her, yet he forebare her, either for reverence, or for a certain friendly faithfulness. Proper she was, and fair; nothing in her body you would have changed, but if you would have wished her a little higher. Thus say they that knew her in her youth. Albeit some that now see her (for yet she liveth) deem her never to have been well visaged. Whose judgment seemeth to me somewhat like, as though men should guess the beauty of one long before departed, by her scalp taken out of the charnel-house: for now she is old, lean, withered and dried up, nothing left but shrivelled skin and hard bone. And yet, being even such, whoso will advise her visage, might guess which parts, how filled, would make it a fair face. Yet delighted not men so much in her beauty, as in her pleasant behaviour. For a proper wit had she, and could both read well and write; merry in company, ready and quick of answer, neither mute nor full of bab-

ble, sometime taunting without displeasure, and not without disport. The King would say, that he had three concubines, which, in three divers properties, diversely excelled: one the merriest, another the wiliest, the third the holiest harlot in his realm; as one whom no man could get out of the church lightly to any place, but it were to his bed. The other two were somewhat greater personages, and nevertheless of their humility content to be nameless, and to forbear the praise of these properties. But the merriest was this Shore's wife, in whom the King therefore took special pleasure. For many he had, but her he loved; whose favour (to say the truth, for sin it were to belie the devil) she never abused to any man's hurt, but to many a man's comfort and relief. When the King took displeasure, she would mitigate and appease his mind; when men were out of favour, she would bring them in his grace. For many that had highly offended, she obtained pardon; of great forfeitures, she got men remission; and, finally, in many great suits she stood many men in great stead, either for none or very small rewards, and those rather gay than rich: either for that she was content with the deed's self well done, or for that she delighted to be sued unto, and to shew what she was able to do with the King, or for that wanton women and wealthy, be not always covetous.

I doubt not some shall think this woman too slight a thing to be written of, and set among the remembrances of great matters; which they shall specially think, that haply shall esteem her only by what they now see her. But methinks the chance so much the more to be remembered, in how much she is now in the more beggarly condition, unfriended and worn out of acquaintance, after good substance, after as great favour with the Prince,

after as great suit and seeking to, with all that in those days had business to speed, as many great men were in their times, which be now famous only by the infamy of their ill deeds. Her doings are not much less, albeit they be much less remembered, because they were not so evil. For men use, if they have an evil turn, to write it in marble, and whosoever doth us a good turn, we write it in dust: which is not worst proved by her, for at this day she beggeth of many at this day living, that at this day had begged if she had not been.

ST. PAUL AND THE VIRGIN THECLA.

THECLA was a native of Iconium, a city of Asia; she was born in an elevated rank of life, and possessed, with the advantage of birth, the superior attraction of beauty. Her mother Theoclia was preparing for the delight of marrying her daughter to a noble and comely youth, whose name was Thamirus, when St. Paul arriving in their city, happened to lodge in the house adjoining to that in which Thecla resided. The virgin was so fascinated with the eloquence of the apostle, that no entreaties could prevail on her to quit the window where she had placed herself to hear him, and where she had sat for three days without tasting any food. Theoclia lamented to the destined husband of her daughter this wonderful fascination. But the lover and the parent were equally unsuccessful in their attempts to divert the maiden from her attachment to the preacher. The mortified Thamirus departed in anger to inquire into the character and doctrine of this new prophet, whose discourse had produced so marvellous an effect on

his alienated mistress. Having learned that he was a Christian, who, by his exhortations, deterred virgins from wedlock, the indignant lover gave full scope to his resentment, and delivered the preacher in bonds to the magistrate Sextilius, by whose order he was committed to prison. The devout Thecla, having bribed the gaoler, contrived still to feast on the eloquence of the imprisoned apostle. Being detected in her secret visits she was carried before the Pro-consul, where being solicited to fulfil her engagement with Thumirus, she disdained to reply. The enraged Pro-consul ordered the apostle to be scourged and driven from the city; and condemned the obstinate virgin to perish in the flames. But Thecla, being already fortified by the instructions of Paul, and arming herself with the sign of the cross, escaped unhurt and triumphant from the fire into which she was thrown, and quitting her native city, went with Paul to Antioch. The Prefect of Antioch became enamoured of her beauty, and attempted to violate her chastity; but the resolute virgin so vigorously resisted the princely ravisher, that she beat his crown from his head, tore his mantle asunder, and threw him into a state of idiotism or phrensy. She was now accused of sorcery, and condemned to be devoured by wild beasts. She marched, however, undaunted to her punishment; and happily found, in her purity, a sure preservative against bears and lions. The heart of the Pro-consul was softened by her miraculous preservation, and she obtained her freedom. After these adventures, she had a joyful meeting with her preceptor Paul at Smyrna; and having received from him every instruction that could render her innocence more perfect, she retired to Seleucia, where having communicated her own virtues to many virgin companions, she closed a life of sanctity, illustrated by

many miracles, in the 69th year of our Lord.—
*From the Latin of Jacobus Philippus Bergomensis, a
writer of the first century.*

LUDICROUS ACCOUNT OF THE ORIGIN OF "THE GREY MARE'S BEING THE BETTER HORSE."

A GENTLEMAN of a certain county in England married a young lady of considerable fortune, and with many other charms; but finding, in a very short time, that she was of a high domineering spirit, and always contending to be mistress of him and his family, he was resolved to part with her. Accordingly, he went to her father, and told him, he found his daughter of such a temper, and was so heartily tired of her, that if he would take her home again, he would return every penny of her fortune.

The old gentleman having inquired into the cause of his complaint, asked him, "why he should be more disquieted at it than any other married man, since it was the common case with them all, and consequently no more than he ought to have expected when he entered into the married state?" The young gentleman desired to be excused, if he said he was so far from giving his assent to this assertion, that he thought himself more unhappy than any other man, as his wife had a spirit no way to be quelled; and as most certainly no man, who had a sense of right and wrong, could ever submit to be governed by his wife. "Son," said the old man, "you are but little acquainted with the world, if you do not know that all women govern their husbands, though not all, indeed, by the same method: however, to end all disputes between us, I will put

what I have said on this to proof, if you are willing to try it : I have five horses in my stable ; you shall harness these to a cart, in which I shall put a basket containing one hundred eggs ; and if, in passing through the country, and making a strict inquiry into the truth or falsehood of my assertion, leaving a horse at the house of every man who is master of his family himself, and an egg only where the wife governs, you should find your eggs gone before your horses ; I hope you will then think your own case not uncommon, but will be contented to go home, and look upon your own wife as no worse than her neighbours. If, on the other hand, your horses are gone first, I will take my daughter home again, and you shall keep her fortune."

This proposal was too advantageous to be rejected ; our young married man, therefore, set out with great eagerness to get rid, as he thought, of his horses and his wife.

At the first house he came to, he heard a woman, with a shrill and angry voice, call to her husband to go to the door. Here he left an egg, as you may be sure, without any further inquiry ; at the next he met with something of the same kind ; and at every house, in short, until his eggs were almost gone, when he at length arrived at the seat of a gentleman of family and figure in the county ; he knocked at the door, and inquiring for the master of the house, was told by the servant that his master was not yet stirring, but, if he pleased to walk in, his lady was in the parlour. The lady, with great complaisance, desired him to seat himself, and said " if his business was very urgent, she would wake her husband to let him know it, but had much rather not disturb him." " Why, really, madam," said he, " my business is only to ask a question, which you can resolve as well as

your husband, if you will be ingenuous with me : you will doubtless think it odd ; and it may be deemed impolite for any one, much more a stranger, to ask such a question ; but as a very considerable wager depends upon it, and it may be some advantage to yourself to declare the truth to me, I hope these considerations will plead my excuse.—It is, madam, to desire to be infomed, whether you govern your husband, or he rules over you ?” “ Indeed, sir,” replied the lady, “ this question is somewhat odd : but, as I think no one ought to be ashamed of doing their duty, I shall make no scruple to say, that I have always been proud to obey my husband in all things ; but, if a woman’s own word is to be suspected in such a case, let him answer for me ; for here he comes.”

The gentleman at that moment entering the room, and after some apologies, being made acquainted with the business, confirmed every word his obedient wife had reported in her own favour ; upon which he was invited to choose which horse in the team he liked best, and to accept of it as a present.

A black gelding struck the fancy of the gentleman most ; but the lady desired he would choose the grey mare, which, she thought, would be very fit for her side-saddle ; her husband gave substantial reasons why the black horse would be most useful to them ; but madam still persisted in her claim to the grey mare. “ What,” said she, “ and will you not take her then ? But I say you shall ; for I am sure the *grey mare is much the better horse.*” “ Well, my dear,” replied the husband, “ if it must be so ”—“ You must take an egg,” replied the gentleman carter ; “ and I must take all my horses back again, and endeavour to live happy with my wife.”

“NE SUTOR ULTRA CREPIDAM.”

THE observation, “*Ne sutor ultra crepidam*,” is said to owe its origin to the following incident in the life of Apelles:—A shoe-maker having found fault with a slipper, Apelles corrected the fault; which the shoe-maker observing next time he saw the picture, proceeded to remark upon the leg, when Apelles, springing from behind the canvass, desired him in wrath, to “*stick to his last*.” The story which follows will be found to be corroborative of the soundness of the advice contained in the adage.

The History of an Unfortunate Clergyman.

Meeting an old friend at a coffee-house one evening last week, he sufficiently apologized for the rustiness of his coat, by the following narrative:—

“My father,” said he, after some preliminary conversation, “was a shoe-maker of tolerable business in London; a very honest man, and very much given to reading godly books, whenever he could steal a moment from the lapstone and the last. As I was the only child, he took great delight in me, and used frequently to say, that he hoped in time to see me Archbishop of Canterbury, and no such great matters neither; for as to my parentage, I was as good as many a one that had worn a mitre; and he would make me as good a scholar too, or it should go hard with him.

“My destination to the church, was thus unalterably fixed before I was five years old; and in consequence of it, I was put to a grammar-school in the city, whence, after a thousand perils of cane and rod, I went to the University on an exhibition of fifteen pounds a year, which my father obtained

from one of the city companies, with no small difficulty. So scanty an allowance would by no means defray the enormous expenses of university education; and my father, whose pride would not let me appear meaner than my companions, very readily agreed to pay me forty pounds out of the yearly profits of his trade, and to debar himself many innocent gratifications, in order to accomplish in me the grand object of his ambition.

“In consequence of my father’s desire, that I should complete the full term of academical education, I did not go into orders till I was of seven years standing, and had taken the degree of Master of Arts. I was, therefore, incapable of receiving any pecuniary emoluments from my studies, till I was six and twenty. Then, however, I resolved to make a bold push, and to free my father from the burthen of supporting me with half the profits of his labours. The old man was eager for me to attempt to get some kind of preferment; not, as he would generously say, that he wanted to withdraw his assistance, but that he thought it was high time to begin to look up to the bishopric.

“I hastened to London as the most ample field for the display of my abilities, and the acquisition of money and fame. Soon after my arrival, I heard of a vacant lectureship, and though I was an entire stranger to every one of the parishioners, I resolved to trust my cause to honest endeavours, and a sedulous canvass. I shall not trouble you with an enumeration of the several indignities I suffered (for I had not lost my university pride) from being under the necessity to address, with the most abject supplication, chandlers, barbers, and green-grocers. Suffice it to acquaint you, that myself and another young clergyman of regular education, appeared, on the day of election, to have but seventeen votes

between us ; and that a methodistical enthusiast, who had once been a carpenter, bore away the prize, with a majority of a hundred and twenty.

“ Though disappointed, I was not dejected ; and I applied to a certain rector for his curacy, the duty of which consisted in no more than prayers twice a day, a sermon on Sundays, and innumerable burials, christenings, and weddings. I thought myself happy, however, in being offered forty guineas a year, without surplice or surplice fees ; but how was I chargined, on being told by the rector, on the very first Sunday I went to officiate, that I need not trouble myself, as another gentleman had undertaken the whole duty at forty pounds !

“ I waited now a considerable time in expectation of something to fall, but heard of nothing in which there was the least probability of success, unsupported, as I was, by friends, and unknown to fame. At last I was informed by an acquaintance, that a certain clergyman, in the city, was about to resign his lectureship, and that he would probably resign in my favour, if I were only early enough in my application. I made all the haste I possibly could to reach this gentleman before his resignation ; and found very little difficulty in persuading him to intercede in my favour. In short, his endeavours joined to my own, secured the lectureship, and I was unanimously chosen. The electors, however, expressed a desire that I would quit my place of residence, which was a long way off, and live in the parish. To this request I consented, and immediately fixed myself in a decent family, where I lodged and boarded for fifty pounds a year ; and as I was not so ambitious as my father, I congratulated myself on the happy event, and sat down contented and satisfied. But, alas ! how was I confounded, when my collectors brought the annual

contribution, to find it amount to no more than an exact sum of twenty-one pounds, two shillings, and three-pence, three-farthings! I was under an immediate necessity of discharging my lodging, resigning my preferment, and quietly decamping with the loss of a considerable number of solid pieces.

“Thus, sir,” said he, “have I now for these last twenty years been tossed about in the world, without any fixed residence, and without any certain prospect of my bread. I must not, however, complain, as I am well assured there are hundreds in the metropolis in situations exactly similar to mine. Sometimes, however, I cannot help being foolish enough to imagine, that I might, perhaps, have been happier, and I am sure I could have been richer, had I been brought up to my *paternal awl and last*. My poor father died about two years ago, and I have reason to think, his disappointment and sorrow for my ill-success, hastened his dissolution.

“I now support myself tolerably well in the capacity of, what the world ludicrously calls a Hackney Parson. And though I do not get so much as a journeyman shoe-maker, I make shift to keep soul and body together; and I thank God for that. If, sir, you could recommend me to a half crown job, here is my address, up four pair of stairs.”

EXTRAORDINARY SLEEPER.

IN the Memoirs of the Royal Academy of Sciences at Berlin, published in 1777, is an account of an extraordinary sleeping disorder, which affected a lady at Nismes, in regular and periodical paroxysms twice a day, at sun-rise and at noon; the first continued almost always until near the time that the

second began, and the second ceased about seven or eight o'clock in the evening. It is remarkable that the paroxysm of the morning always came on at the break of day, in the different seasons of the year, and thus began sooner or later according to the length or shortness of the days; that the other commenced a little after noon; and that the former ceased in part during a short interval before twelve o'clock, during which the patient had only time to take a little broth before its return. The paroxysm ceased entirely between seven and eight o'clock in the evening; so that the patient recovered the use of her members until the dawn of the next morning, when her sleep returned with all the character of the most complete insensibility, except a feeble but free respiration, and a weak but regular motion of the pulse. Few lethargies, as we apprehend, have been recorded in the annals of physiology, that have been attended with such singular symptoms. What is very surprising, when the disorder had lasted six months, and then ceased, the patient had an interval of perfect health during the same space of time; when it lasted a year, the interval was in the same proportion. At length the disorder ceased entirely, without the least appearance of return. The woman lived many years after this; was always lively and active, though restless and ill-humoured; and died in the *eighty-first year of her age*, of a dropsy, which did not seem to have any connection with the preceding disorder.—*Memoirs of Arts and Sciences of Berlin, 1777.*

Titles of Honour, &c.

DUKE

IMPLIES a title of honour or nobility next below a Prince. It is a Roman dignity; and the first Dukes (*duces*, leaders) were commanders of armies. Under the latter Emperors, the governors of provinces were styled *Duces*. When the Goths and Vandals overran the provinces of the Western Empire, they abolished the Roman dignities; but the Franks and others divided all Gaul into *Dutchies* and *Counties*, and gave the names of Dukes (*duces*) or Counts (*comites*), as the case might be, to them respectively.

In England, during the time of the Saxons, the officers and commanders of armies were called *Dukes*, after the manner of the Romans. After the Conqueror's time, the title lay dormant till the reign of Edward III., who created his son *Edward*, first called the Black Prince, Duke of Cornwall.

MARQUIS.

[*Marquis*, Fr.; *Marques*, Span.; *Marchese*, Ital.; *Marggraff*, Sax.; *Markgrave*, Belg.] A title of honour next below that of a Duke, and said to be derived from the Harcomanni, an ancient people who inhabited the *marches* of Brandenburg. It was introduced into England by Richard II., who created Robert Vere, Earl of Oxford, Marquis of Dublin. The title is originally French; the Romans having been unacquainted with it.

Marquises were formerly governors of frontier towns, or provinces, called *marches*.

EARL,

Is an English title of nobility, next below a Marquis, and above a Viscount. Earls were anciently attendants or associates of the King in his councils, and warlike expeditions; as *comites* (Counts) were of the magistrates of Rome. Hence Earls are called in Latin *Comites*, and in French *Comtes*. The Germans call them *Grave*, as *Margrave*, &c.; the Saxons, *Eoldermen*; the Danes, *Eorlas*; and the English, *Earls*. William the Norman first made the title hereditary.

LORD.

A GENERAL name for a Peer of England, which is also applied to several offices, as *Lord Chancellor*, *Lord Mayor*, &c. It is a Saxon word, but abbreviated from two syllables into one; for it was originally *Hlaford*, which by dropping the aspiration became *Laford*, and afterwards by contraction *Lord*. "The etymology of this word," says J. Coates, "is worth observing, for it was composed of *Hlaf*, a loaf of bread, and *Ford*, to give or afford; so that *Hlaford*, now *Lord*, implies a giver of bread; because in those ages such great men kept extraordinary houses, and fed the poor; for which reason they were called *givers of bread*, a thing now much out of date; great men being fond of retaining the title, but few regarding the practice for which it was first given."

LADY.

IN former days, when men of large fortune lived constantly at their mansion, or manor-houses, the good ladies, their wives, as constantly served out to the poor,* weekly, with their own hands, a certain quantity of bread, and were therefore called the *Lef-days*—two Saxon words, signifying *Bread-givers*. As the practice became less frequent, the words were soon corrupted; and the mistress of the manor continues to be called to this day, the *Lady* of it; i. e. the *Lef-day*.

As a title of honour, it properly belongs only to the daughters of Earls, and all of higher rank; but custom has made it a term of complaisance for the wives of Knights, and all women of eminence or gentility.

BARON,

Is derived from the Latin *Baro*, which was used in the pure age of that language for *vir*, a valiant man. Hence those placed next the king in battle were called *Barones*, as being the bravest of the army; and as princes frequently rewarded the bravery and fidelity of those about them, the word was used for any noble person, who held a fee immediately of the king. Baron signifies in England, a Lord or Peer of the lowest class; or a degree of nobility, next below that of a Viscount, and above that of a Baronet. Barons are Lords of Parliament, and Peers of the Realm.

* It is considered to be from this hospitable custom, that many ladies in *this kingdom only*, serve the meat, &c. at their own tables to this day. — ED.

VISCOUNT

Is used for an order or dignity next below an Earl; it was an ancient title as an office, but is a modern one as a dignity, being never mentioned as such before the reign of Henry VI. It is supposed to have brought hither by the Normans.

BARONET

SIGNIFIES a little baron, and accordingly is a degree of honour next below a Baron and above a Knight. The order was founded by James I. 1611, it is the lowest degree of *hereditary* honour.

ESQUIRE.

Now the word *Scuti*, comes from the old French word *Escu*, which signifies a *crown*, or *gold money*; as, *un escu*, anciently signified *nummus aureus*; and the French phrase, *un père aux écus* signifies one who is a moneyed man, *bene nummatus*. *Escu* also signified a *shield*, or *target*, and sometimes stood for the coat of arms blazoned on such shields; as, *l'escu de France*, is the arms of France. From *escu*, comes the French word *escuyer*, from thence our English *Esquire*. This, says *Nicot*, is the first degree among the titles of the noblesse in France, and is called in Latin *scutifer*, as one who bears a shield, and has a right to coat armour; for an *escuyer*, says he, is properly one who has a right to bear a coat of arms on his shields; so that every *escuyer* in France is a gentleman, for none is there esteemed a gentleman, who has not a right to a coat of arms. From hence

comes the word *escusson* in French, and from thence our word *escutcheon* in English. *Escu* originally comes from the Latin word *scutum*, a shield, and that comes from the Greek, *σκυτος* which signifies a *hide*, or *leather*, of which shields were, among the Greeks, anciently made, and with which sometimes covered; and indeed, in the time of the Saxons, our shields were covered with leather, as appears by a law of king Athelstan, whereby it is prohibited, that shields should be covered with so thin a leather as sheep skin.—*Fortesque's Monarchy*, 1719.

An Esquire was originally the person who attended a Knight in the time of war, and carried his shield; whence he was called *escuyer* in French, and *scutifer*, or *armiger*, i. e. armour-bearer, in Latin. Those called esquires by the French were military vassals, having *jus scuti*, liberty to wear a shield, on which were painted the ensigns of their family, in token of their gentility. In this country, it is a dignity, next in degree to a Knight.

The word Esquire is in letters but little altered from the French *escuyer*, i. e. in Latin *scutifer*, or shield-bearer. Sir Thomas Smith is of opinion, that at first an esquire was a bearer of arms to lords and Knights, and from that service had his name and dignity.—*Camden's Britannia*.

In our old Saxon, an esquire was called *scyld-knapa*, or according to our modern orthography, *shieldknave*, i. e. he that in war did bear the shield of arms of his chief or superior.—*Verstegan's Decayed Intelligences*.

Curious Derivations, Origins, &c.

“Nay, nay; Maister Wiseman; tell us the *etymon*,—the *origo*—let us hear the *origin* o’t.”—*Old Play*.

GALLOWAYS—WHY PARTICULAR HORSES SO CALLED.

GALLOWAY, is a county in Scotland, that lies the most to the south, and the nearest to Ireland. This county gives name to a particular breed of horses, of a middling size, that are strong, active, hardy, and serviceable.—*Montefiore’s Classical Dict.*, 1803.

Tradition reports, that this kind of horses sprung from some Spanish stallions, which swam on shore from some of the ships of the famous Spanish Armada, wrecked on the coast, which coupling with the mares of the country, furnished the kingdom with their posterity.—*Ed*.

BELL—THE CRY OF THE DEER SO CALLED.

I AM glad of an opportunity to describe the cry of the deer by another word than *Braying*, although the latter has been sanctioned by the use of the Scottish metrical translation of the psalms. Bell seems to be an abbreviation of bellow. This sylvan sound conveyed great delight to our ancestors, chiefly, I suppose, from association. A gentle knight in the reign of Henry VIII., Sir Thomas Wortley, built Wantley Lodge, Wancliffe Forest, for the pleasure (as an ancient inscription testifies,) of “Listening to the Hart’s bell.”—*Note to Marmion*.

INFANTS OF SPAIN—WHY SO CALLED.

BUT an occurrence calls us to Spain, where Lewis had lately taken Gibraltar from the Moors (from 1300 to 1350), and was considering himself as happy in that event, when his eldest son suddenly accused two of the younger ones, positively swearing that he knew the time and place, and could prove they had imagined and contrived their Sovereign's death by sorcery. The Princes summoned Ferdinand to appear before what was then called the Tribunal of Christ, and challenged him to judgment by the Cross. Ferdinand accepted it, and went in good spirits to rest at his usual hour, but rose no more, being found dead in his bed, though without marks of violence, next morning. The accused brothers went into a monastery, and the good King died in ten days of grief and terror; appointing, as his successor, an *infant* in the cradle, Alphonso the Eleventh, who reigned forty years. The royal children have in Spain been known by the name of *Infants* ever since.—*Piozzi's Retrospection*, 1809.

MORTARS.

THE first cannon were very clumsy and ill-contrived, wider at the mouth than at the chamber, and so like a mortar, that it is probable the idea of them was suggested by that in which Schwartz pounded his materials, when he discovered gunpowder.—*Henry's History of England*.

COCKFIGHTING.

THE diversion of Cockfighting originated with the Greeks, from whom the Romans borrowed it, and it is probable that the latter first introduced it into England. Fitzstephen is the first of our writers that mentions Cocking, describing it as the sport of schoolboys on Shrove Tuesday. Henry VIII. and James I. were both fond of it: the former built the Cockpit at Whitehall. The Asiatics, like the English, arm the birds for the fight with cutting-gaffs, like lancets, which soon determine their controversies; but the Welsh Main is a cruelty peculiar to Britain. *Coke* is the sound they utter when beaten; hence Skynner thinks that the animal received the name of Cock.

DERIVATION OF THE TITLE OF MAYOR.

SOME authors derive this word from the Hebrew noun *mar*, a lord; others, from the British word *mirer*, to keep; and some, again, from *major*, a chief person: but the author of "The Way to Things by Words, and to Words by Things," says, that both it and the Mace are deduced from May, because in this month our ancestors used to hold an anniversary judicial assembly, in which they punished delinquents; and that in this assembly they erected a column, or standard, called the Column of May, or May Pole.—*Cleland*.

The derivation from *major* is generally esteemed the correct one.—*Ed*.

Facetiæ, Anecdotes, &c.

“To palliate dulness, and give time a shove.”

Cowper.

ANCIENT GRANTS—CURIOUS TITLE-DEEDS.

FORMERLY, the wax was bitten by the grantee, instead of sealing. In a rhyming grant of William the Conqueror, are these two lines:—

“In witesse that this thing is soothe,
I byte the wax with my wang toothe.”

One of the oldest, as well as the shortest, charters in this kingdom, is that of Beverley, in Yorkshire, granted by King Athelstan, who died in the year 941. It consists of the following couplet only:—

“Al free mak I thee,
As heart can wish, or een can see.”

The following curious poetical Title-Deed, granted by William the Conqueror, is copied *literatim* from the original grant:—

Concessum ad Paulum Roydon.

I William, King, the thurd yere of my reign,
Give to thee, Paulyn Roydon, Hope and Hopetowne,
With all the bounds both up and downe,
From heaven to yerthe, from yerthe to hel,
For thee and thyn, thereinne to dwel,
As truly as this King right is myn,
For a cross bowe and a harrow,
When I sal cum to hunt on Yarrow;
And in token that this thing is soothe,
I byte the whyt wax with my wang toothe,
Before Meg, Maud, and Margery,
And my thurd sonne Henry.

A CURIOUS DISPLAY OF THE NOMINAL PROWESS OF THE NAVY OF GREAT BRITAIN, 1790.

WHATEVER, says the writer, may be said of the default of the Minister in not having realized until very lately the 20,000 paper seamen ; yet the names of the newest ships destined to contain them, are still, like the measures of the Premier, as *specious*, if not as effectual as ever. To prove that this *nominal* alliance is of the utmost importance, we need only to mention, that we have still at our naval command the most powerful of the gods and goddesses : for instance, *Bellona*, *Minerva*, *Jupiter*, *Eolus*, *Venus*, *Pallas* ; who, with many others, may any day be spoken with off Portsmouth point. Of the lower sphere of these agents we have *Pluto*, the judge of hell, *Cerberus*, the keeper, and *Charon*, the Stygian boatman. We regret, however, to find that *Providence* is out of commission. And if the heroes of modern times were not sufficient, we have at our call the most renowned of antiquity. We have *Ajax*, *Hector*, *Romulus*, *Alfred*, &c. always ready to fight our battles. Then we have all the virtues on our side, viz. the *Formidable*, *Resolution*, *Intrepid*, *Inflexible*, &c. &c., and these affording us *defence*, we can have no doubt that the *Valiant* will still ensure us *Fame*, *Victory*, and *Triumph*. *Assurance* is likewise a powerful assistant ; and we have a *Resource* that no enemy could yet deprive us of. Further we have a very precious assemblage of wild beasts, which we can let loose at pleasure against our rivals. There are the *Lion*, the *Centaur*, *Hyena*, *Wolf*, &c. and even the *Leviathan* himself is always armed for our protection. And lastly, the ladies in

this case seem to forget the delicacy of their sex ; for though the *Prince of Wales* is out of commission, it is well known that *Admiral Barrington* was never able to do any thing without the *Princess Royal* ; that *Lord Howe* would never trust himself a league from shore without the *Queen Charlotte*, and *Captain Macartney* can testify that the *Princess Amelia* was never behind in her efforts. We have an *Amazon* too in the service ; and that the *Windsor Castle* may still prove an impregnable bulwark to the *Royal George*, is our hearty prayer.—*Newspaper*, 1790.

EPIGRAM BY E. WALSH, M. D.

John sobbed and whimpered when he saw,
His wife lie squalling in the straw ;
“ I suffer much,” quoth she, “ ’tis true ;
But don’t weep, *John*,—I don’t blame *you*.”

A DEVILISH OPINION.

THE Playhouse is the temple of the devil ; where all who go yield to the devil ; where all the laughter is a laughter among devils ; and all who are there, are hearing music in the very porch of the devil’s house.—*Law on the Stage*.

Miscellaneous.

“We may read, and read, and read again; and still glean something new, something to please, and something to instruct.”—*Hurd*.

THE GAME OF CHESS.

“This game the Persian magi did invent,
The force of Eastern wisdom to express;
From thence to busy Europeans sent,
And styl’d by modern Lombards pensive Chess.”

Denham.

THE game of *Chess* has been held in such universal esteem, that it has engaged the thoughts of the learned to trace its origin. One has maintained that it originated from *Ascoches*, famous robbers among the Turks. Father Surmond seems to give some countenance to this opinion, when he asserts that its name is derived from the German *scache*, which signifies theft. Fabricius is of opinion, that the name is derived from the Hebrew *schach*, which signifies to draw lines of circumvallation, or to fortify. Fabricius says, that it was invented by one Schatrensca, a celebrated Persian astronomer, who gave it his own name, which it still bears in Persia. Nicot derives it from *scheque*, or *xequé*, a Moorish word, which signifies lord, king, and prince. Bochart judiciously observes, that *schach* is originally a Persian term, and that *schachsnut* in that language, signifies that the king is dead. The opinion of Nicot and Bochart appears most probable, and has met with no small support from the posthumous works of the learned Hyde, published by Dr. Gregory Sharp, &c.

Its antiquity is not more venerable, than its practice is universal. Scarce a nation on the continent is a stranger to it. But it should be added, that in this respect it has the advantage of most other games, viz. to be thought of great utility to those who have excelled in it.

Pyrrhus, the greatest general of his age, is said to have made use of his chess-men as an assistance to him in ranging a battle; and not only to form his manœuvres, but likewise to explain them to others.

Vopiscus, in his life of Proculus, informs us that one of the Roman emperors had the title of Augustus given him, because he gained ten games at chess successively.

Tamerlane is represented as a great master in this game.

In China it makes a considerable part of the education of the fair sex; and seems to be in the same degree of polished behaviour, as dancing is among us.

In a battle between the French and English in the year 1117, an English knight seizing the bridle of Louis le Gros, and crying to his comrades, *the King is taken*, the prince struck him to the ground with his sword, saying, "*Ne sçais tu pas qu'aux echecs on ne prend pas le roy?*" "Dost thou not know that at chess the king is never taken?" The meaning of which is this: at the game of chess, when the king is reduced to that pass that there is no way for him to escape, the game ends; because the royal piece is not to be exposed even to an imaginary affront.

In Spain whole cities challenge each other to this game.—*Old Magazine.*

ANOTHER ACCOUNT.

IN the beginning of the fifth century of the Christian Æra, there was in the Indies a very powerful prince, whose kingdom was situated towards where the Ganges discharges itself into the sea. He took to himself the proud title of king of the Indies; his father had forced a great number of sovereign princes to pay tribute to him, and submit themselves under his empire. The young monarch soon forgot, that kings ought to be the fathers of their people; that the subjects' love of their king is the only solid support of his throne; that that love alone can truly attach the people to the prince who governs them, and that in them consists all his strength and power; and that a king without subjects would only be an empty title, and would have no real advantage above other men.

The *Brahmins* and *Kajahs*, i. e. the priests and nobility, represented all these things to the king of the Indies; but he, intoxicated with the idea of his grandeur, which he thought was not to be shaken, despised their wise remonstrances. Their complaints and representations continued; he was offended, and to revenge his authority, which he thought despised by those who dared to disapprove his conduct, he caused them to be put to death in torments.

This example affrighted others. They were silent, and the prince abandoned to himself, and, what was more dangerous for him, and more terrible to his people, given up to the pernicious counsels of flatterers, who hurried him to the last excesses. The people were oppressed under the weight of insupportable tyranny, and the tributary princes, persuaded that the king of the Indies, in losing the love of his people, had lost the very

essence of his power and strength, were preparing to throw off the yoke, and to carry the war into his estates. Then a Brahmin, or Indian philosopher, named *Sissa*, the son of *Daher*, touched with the misfortunes of his country, undertook to make the prince open his eyes upon the fatal effects which his conduct was likely to produce. But, instructed by the example of those who had gone before him, he was sensible his lesson would not prove of any service, until the prince should make the application of it to himself, and not think it was done by another. With this view he invented the *Game of Chess*, where the *king*, although the most considerable of all the *pieces*, is both impotent to attack, as well as defend himself against his enemies, without the assistance of his subjects and soldiers.

The new game soon became famous, the king of the Indies heard of it, and would learn it. The *Brahmin Sissa*, was pitched upon to teach it him, and, under the pretext of explaining the rules of the game, and shewing him the skill required to make use of the other *pieces*, for the *king's* defence, he made him perceive and relish important truths, which he had hitherto refused to hear. The king, endued naturally with understanding and virtuous sentiments, which the pernicious maxims of his flatterers and courtiers could not wholly extinguish, made an application himself of the Brahmin's lessons, and now convinced that in the people's love of their king consisted all his strength, he altered his conduct, and prevented the misfortunes that threatened him.

The prince was sensibly touched, and gratefully left to the Brahmin the choice of his reward; he desired that the number of grains of corn, which the number of the *squares* of the *chess board* should produce, might be given him, one for the first, two

for the second, four for the third, and so on, doubling always, to the sixty-fourth.

The king astonished at the seeming modesty and reasonableness of the demand, granted it immediately, and without examination; but when his treasurers had made the calculation, they found that the king had engaged himself in a grant, for the performance whereof, neither all his treasures, nor his vast dominions, were sufficient. Then the Brahmin laid hold of this opportunity, to give him to understand, of what importance it was to kings to be upon their guard against those, who are always about them, and how much they ought to be afraid of their ministers abusing their best intentions.

The *game of chess* was not long confined to India; it passed into Persia, during the reign of *Cosroes*. The Persians looked upon it, as a game to be made use of in all countries, to instruct kings at the same time that it amused them, as the name which they gave it, signifies; *Schertrengi*, or *Schatrack*, the game of the *Schah*, or *King*.

The names of many of the pieces of this game, which have no reasonable signification, but in the eastern languages, confirm the opinion, we propose, of its eastern origin. The second piece of *chess*, after the *king*, is now called the *queen*. The old French authors call it *fierce*, *fierche*, and *fierge*, or *fiercir*, corruptions of the Latin *fiercia*, derived from the Persian *ferz* or *firzin*, the name of that piece in Persic; and signifies a *minister* or *vizir*. Of the word *fierge* they have made *vierge*, *virgo*, and afterwards *lady* or *queen*. The resemblance of the words made this change very easy, and it seemed so much the more reasonable, because that piece is placed next to the *king*, and at its first moves, like the *pawns*, could only move two steps, which made it

one of the least considerable of the board, as the authors of two ancient treatises of the *game of chess* acknowledge.

The constraint upon the *lady* of *chess* was displeasing to our forefathers. They looked upon it as a sort of slavery, more suitable to the jealousy of the eastern people, than to the liberty, which ladies have always enjoyed amongst us. They extended, therefore, the steps and prerogatives of that piece, and in consequence of the gallantry so natural to the western people, the *lady* became the most considerable piece of all the game.

There was still an absurdity in this metamorphosis of the *firzim* or *vizir* into *queen*, and this incongruity remains to this day, without our taking notice of it.

When a *pawn*, or a simple soldier, has traversed through the enemy's battalions, and penetrated so far as the last line of the board, he is not allowed to return back, but is honoured with the step and prerogatives of the *queen*.

If the *ferzin* or the *fierge* be a *vizir*, a *first minister*, or a *general* of an army, we can easily comprehend how a *pawn* or a simple soldier may be elevated to their rank, in recompense of his valour, with which he has pierced through the enemy's battalions. But if the *fierge* be a *lady*, a *queen*, or the king's wife, by what odd metamorphosis does the *pawn* change his sex, and become a woman that was a soldier before? And how do they make him marry the king, in recompense of that valour, of which he has given such proofs? This absurdity proves that the second piece of *chess* has been *mal apropos* called *lady* or *queen*, for what king ever became so enamoured of his *first minister*, as to marry him, and take him for better for worse, until death do them part?

The third piece of *chess* which we call the *bishop*, the Spaniards, *alferez*, and the Italians, *alfiere*, a *serjeant*, in the east was of the figure of an elephant, whose name it bore. The *knight*, which is the fourth piece, has the same name and figure every where. The fifth piece, which we call the *rook*, and the French *tour*, is called by the eastern people, the *rokh*, and the Indians make it of the figure of a camel, mounted by a horseman with a bow and arrow in his hand.

The name of *rokh*, which is common both to the Persians and Indians, signifies in the language of the last, a sort of camel used in war, and placed upon the wings of their armies by way of light horse. The rapid motion of this piece, which jumps from one end of the board to the other, agrees so much the better with this idea of it, as at first it was the only piece that had that motion.

The *king*, *queen*, or *pawn*, made but one step, the *bishop* but two, as well as the *knight*, neither of them going farther than the third square, including that which they quitted. The *rook* alone was unbounded in his course, which may agree to the lightness of the dromedary, but in no ways to the immobility of towers, or fortresses, the figures of which we generally give to those pieces. The sixth and last piece is the *pawn* or common soldier, which has never been suffered to change.

The Chinese have made some alterations in this game. They have introduced new pieces under the name of cannons or mortars, the use of artillery and powder having been long known to them, before it was discovered by the Europeans. Tamerlain made yet greater changes in this game, and by the new pieces which he invented, and the motions he gave them, he increased the difficulty of the game, already too much complicated, to be looked upon

as an amusement; but these additions have not been approved of, and the ancient manner of playing, each with *sixteen pieces only*, and upon a board of *sixty-four squares*, has taken place again. — *From the French of M. Frevet, 1742.*

ARCHBISHOP TILLOTSON.

Letter written by Archbishop, then Dean, Tillotson, to Lady Henrietta Berkeley, after her seduction by Lord Grey, in the year 1682.

THOUGH I have found by experience that good counsel is for the most part cast away upon those who have plunged themselves so deep into a bad course, as to my grief and amazement, I understand your ladyship has done; yet the concernment I have always had for the honour and welfare of your noble family, and the compassion I have for you, whom I look upon as one of the greatest objects of pity in this world, will not suffer me to leave any means untried that may conduce to your recovery out of that wicked and wretched condition in which you are; and therefore I beg of you, for God's sake and your own, to give me leave plainly to represent to you the heinousness of your fault, with the certain and dismal consequences of your continuance in it. And it is of that heinous nature as to be, for aught I know, without example in this, or any other Christian nation, and hath in it all possible aggravations of guilt towards God, of dishonour to yourself, of a most outrageous injury and affront to your sister, of reproach and stain to your family, of a most cruel ingratitude to as kind parents as any child ever had, of which I am a witness, as I have been since of the deep wound and affliction you have given them, to that degree, as would

grieve the heart of a stranger, and ought surely to make a much deeper impression on you, their child, who have been the cause of it. Consider of it, as you will answer it at the judgment of the great day; and now you have done what you can to ruin your reputation, think of saving your soul, and do not, to please yourself or any body else for a little while, venture to be miserable for ever, as you will most certainly be, if you go on in this course; nay, I doubt not but you will be very miserable in this world; not only from the severe reflections of your own mind, but from the distress you will be reduced to, when after a little while you will in all probability be despised and hated, and forsaken by him for whose sake you have made yourself odious to all the world. Before this happens, think of reconciling yourself to God, and to your best friends under him, your parents, of whose kindness and tenderness you have had that experience that you have little reason to fear their cruelty or rigour. Despise not this advice, which is now tendered to you out of great charity and good will; and I pray God it be effectual to bring you to repentance, and a better mind.

I have but one thing more to beg of you, that you would be pleased, by a line or two, to let me understand, that you have read and considered this letter, from

Madam,
Your Ladyship's most faithful
and humble Servant,

JO. TILLOTSON.

NEWSPAPERS AMONG THE ROMANS.

It appears from Suetonius that a species of Journal or Newspaper was first used among the Romans, during the government of Julius Cæsar, who ordered that the acts and harangues of the senators should be copied out and published, as our parliamentary debates are printed for the benefit of the public and the members, at the present day. These publications were called in Rome, *Diurna acta*, (*vide Suetonium in vitâ Cæsaris.*) This practice was continued till the time of Augustus, who discontinued it.—*Viæ Suetonium in vitâ Augusti.*

The custom was, however, resumed in the reign of Tiberius, and Tacitus mentions Junius Rusticus as the person appointed by that prince to write out the “*acta diurna.*”

Fuit in senatu Junius Rusticus, componendis patrum actis delectus a Cæsare.—*Tacit Annal.* b. 5. c. 4.

“There was in the senate, one Junius Rusticus, who was appointed by Cæsar to register the proceedings of that body.”

After this period the *acta* communicated more extensive information, and announced the proceedings of the courts of justice, public assemblies, births, marriages, funerals, &c. and were in many respects extremely similar to our newspapers. It is impossible to doubt this from the very clear manner in which Tacitus speaks on this subject.—*Annal.* b. 13. c. 31 :—

Nerone secundum, L. Pisone consulibus, pauca memoriâ digne evenère, nisi cui libeat, laudandis fundamentis et trabibus, quis molem amphitheatrici apud campum martis Cæsar extruxerat, volumina implere ; cum ex dignitate Populi Romani repertum sit res illustres annalibus, *talia diurnis urbis actis mandare.*

“In this year (810) in the second consulate of Nero, whose colleague was L. Piso, nothing occurred worthy of record, except an author would fill his volumes with a description of the foundations and pillars of an amphitheatre which the emperor built in the Campus Martius ; *but things of this kind are fitter to be inserted in the daily papers of the city, than in annals where the dignity of the Roman people allow nothing to be recorded but events of importance.*”

Also see Tacitus Annals. b. 13, c. 24. Nox fortunâ pomærium auctum : et quos tum Claudius terminos posuerit, facile cognitu, *et publicis actis perscriptum.*

“Afterwards the size of the city increased with its fortunes, and with regard to the boundaries fixed by Claudius, they are easily ascertained, being recorded in the public *acta.*”

Also b. 16. c. 22. Diurna populi Romani per provincias, per exercitus, curatius leguntur, ut noscatur, quid Thræsea non fecerit.

“The journals of the Roman people are carefully collected, &c. &c. that it may be known what neglect Thræsea has been guilty of.”

CONDUCT OF THE ROMANS ON A REMARKABLE OCCASION.

THE Privernates had been more than once subdued by the Romans, and had as often rebelled. Their city was at last taken by Plautius the consul, and their leader Vitruvius, and great numbers of their senate, had been killed. Being reduced to a low condition, they sent ambassadors to Rome to desire peace ; where, when a senator asked them what punishment they deserved, one of them an-

swered, "The same which they deserve who think themselves worthy of liberty." The consul then demanded what kind of peace might be expected from *them*, if the punishment should be remitted? The ambassador replied, "If the terms you give to us be *good and honourable*, the peace will be observed by us *faithfully and perpetually*; if they be *bad*, it will *soon be broken*." And though some were offended by the boldness of this answer, yet the majority of the senate approved it, as worthy of a man and a freeman; and confessing that no man or nation would continue under an uneasy obligation longer than they were compelled by force, said, "they were only fit to be made Romans who thought nothing valuable but liberty;" upon which, says Livy, the historian, they were all made citizens of Rome, and obtained whatever they desired.—*Sidney's Discourses on Government*.

DANIEL LAMBERT.

IN about the centre of the new burial ground of St. Martin's Church at Stamford, is a black slate inscribed with gilt letters, to the memory of that immense mass of mortality, Daniel Lambert.

It was in the spring of 1806, that this individual first began to exhibit himself. After that period he resided nearly five months in the metropolis, and then travelled about the country, gratifying the curiosity of his countrymen till the time of his death. On the 20th of June, 1809, he arrived from Huntingdon, at the Waggon and Horses Inn, in St. Martin's, Stamford, where preparations were made for him to receive company the next day, and during the then ensuing races; but before nine o'clock in the morning on which he was to have

been exhibited, he had paid the debt of nature ! He had for some time shewn dropsical symptoms ; otherwise he had no previous sickness to indicate his so sudden dissolution. Two suits of Mr. Lambert's clothes are still preserved at the above-mentioned inn, and are frequent objects of attention to the curious visitor. Seven ordinary-sized men have repeatedly been enclosed within his waistcoat, without breaking a stitch or straining a button. His coffin measured six feet four inches long, four feet four inches wide, two feet four inches deep, and contained one hundred and twelve superficial feet of elm. It was built on two axletrees, and four clog wheels, upon which his remains were drawn to the place of interment. His grave was dug with a gradual sloping for many yards, and upwards of twenty men were employed for nearly half an hour in getting his massy corpse into its last abode. Mr. Lambert was a great sportsman in his early life, his bulk not having increased much above the ordinary size till he was about 21 or 22 years of age. He ate moderately; never drank any other beverage than water, and slept less than the generality of mankind, being never more than eight hours in bed. He had a powerful and melodious tenor voice, which greatly qualified him for promoting harmony and conviviality.

BULL RUNNING.

AT Tutbury, in Staffordshire, was an ancient custom belonging to the castle, where the dukes and earls of Lancaster resided, whose principal diversion being music, all musicians were permitted to come thither. Thus, they at length became so numerous, that frequent quarrels arose among them ;

on which account it became necessary to form rules to keep them in order. This was done ; and a governor was appointed, who had the title of King, and had several officers under him to put the laws in execution, and to apprehend any disorderly musician that did not observe them. John of Gaunt duke of Lancaster, granted a charter to this governor, bearing date 22nd August, in the fourth year of the reign of Richard the Second, by which he was called King of the Minstrels. In the reign of Henry the Sixth, the prior of Sudbury gave these minstrels a bull, on condition they could take him on the side of the river Dove next to Tutbury. This custom is now altered ; for the minstrels come on the 16th August to the bailiff's house of the manor of Tutbury ; where the steward for the court or his deputy, meeting them, they go from thence to the parish church, two and two together, the music playing before them, and the king of the minstrels for the year past walking between the steward and bailiff. The four under officers of the king of the minstrels have each a white wand, and immediately follow them ; and then the rest of the company in order. Being come to the church, the vicar reads the service, for which every minstrel offers a penny as due to the vicar. The service ended, they proceed in like manner as before to the castle hall, where the king of the minstrels sits between the steward and the bailiff, and there he reviews the minstrels belonging to the honour ; and if any one default, he is to be presented and fined. Then they proceed to several other ceremonies, which are solemn enough. And it seems there are minstrels belonging to the honour of Tutbury, who live in the counties of Stafford, Derby, Nottingham, Leicester, and Warwick, who owe suit and service to his Majesty's court of musick held here. When

new officers are chosen, and every thing relating to the meeting performed, they repair to another handsome room in the castle, where there is a plentiful dinner prepared. The minstrels formerly went to the abbey gate, but now to a little barn by the town side, in expectation of the bull to be turned out, which must have his horns cut off, his tail cropped, and his body smeared all over with soap ; likewise his nose must be blown full of pepper, to make him as mad as possible. After this he is turned out, and is to be caught only by the minstrels, within the county of Stafford, between the time of his turning out and the setting of the sun : if they cannot take him, and he gets over the river into Derbyshire, he then remains the property of the former owner. If the minstrels cut off a bit of his hair, the bull is afterwards to be brought to the bull ring in the high street, and there baited with dogs ; after this is done, the minstrels are to have him for their own. This sport is called bull-running, and should be annually performed by the minstrels only ; but they are now assisted by a promiscuous multitude ; and there being an emulation between the Staffordshire and Derbyshire men, a great deal of mischief is often done.—*Description of England and Wales*, 1769.

Titles of Honour, &c.

THE KING'S CHAMPION.

RESPECTING the origin of this splendid office, we have no account absolutely authentic : but Sir W. Dugdale, as well in his *Baronage of England*, as in his *History of Warwickshire*, asserts, that William the Conqueror, to reward the services of those eminent commanders who accompanied him in his expedition to England, bestowed on them various grants of divers manors and lands throughout this kingdom.

Among those highly distinguished persons was Robert de Marmion; or whom the Conqueror, amongst other gifts, conferred the castle of Tamworth, in the county of Warwick, to hold by knights' service; and the manor of Scrivelsby, in the county of Lincoln, to hold *per baroniam*, or barony, with the peculiar service of performing the office of Champion to the kings of England on the days of their coronation. From this period the Marmions became barons of the realm, *per tenuram*, or tenure, and continued to flourish among the nobles, for several generations, with great lustre and renown; inter-marrying with the heiresses of some of the greatest barons of that age. But about the 20th of King Edward the First, Philip de Marmion, the fifth in descent from the first Robert, died, leaving female issue only, whereby his great inheritance became divided, and the castle of Tamworth at length fell to the Freville family, and the manor of Scrivelsby to the Ludlows; by the marriage of whose daughter and heir, Margaret, with Sir John Dymoke, knight, the same came into

that ancient and honourable name : which Sir John Dymoke, at the coronation of Richard II., claimed to execute the said office of King's Champion ; but it was counter-claimed by Baldwin de Freville, who rested his pretensions on the tenure of Tamworth castle. After great deliberation, it was found, that the said castle was only holden by knight's service, and that this high office was attached to the manor of Scrivelsby, which was holden *per baroniam*, and was the *caput baroniæ*, or head of the barony of the Marmion family ; and it moreover appearing that the late king, Edward III., and his son, Edward, Prince of Wales, surnamed the Black Prince, had been often heard to say that the office belonged to Sir John Dymoke, the question of right was decided in his favour, from which period to the present, a lapse of nearly five hundred years, the office has been executed by the Dymoke family, at the several coronations of the kings and queens of England. At that of Richard II., by Sir John Dymoke before-mentioned ; at that of Henry IV., by his son Sir Thomas Dymoke, who was one of the forty-six esquires created by that king, Knights of the Bath, on the day of his coronation, they having watched all the night before, and bathed themselves ; which Sir Thomas also performed the same office at the coronation of Henry V. ; as his son, Sir Philip Dymoke did at that of Henry VI., and his grandson, Sir Robert Dymoke, knight banneret, did also at the same solemnities of Richard III., and Kings Henry VII. and VIII., to which last he was one of those generals who commanded at the siege and capture of Boulogne. Sir Edward, son of Sir Robert Dymoke was champion to Queen Elizabeth ; as was Sir Robert Dymoke, his son, to Kings James I. and Charles I., and his son, Sir Edward, to Charles II.;

and his son, Sir Charles Dymoke, to King James II., whose son, another Charles, was champion to Queen Anne; and dying without issue was succeeded by his brother, Lewis Dymoke, who executed this office at the coronations of Kings George the First and Second. On the coronation of his late Majesty, George the Third, John Dymoke, Esq., the successor to Lewis in the manor of Scrivelsby, had the like honour; and it must be fresh in the recollection of the reader, that the office was performed by one of the same family, at the coronation of our present most gracious Sovereign.

COUNTS—THE FIRST INSTITUTION OF, AS A DIGNITY, &c.

CONSTANTINE the Great, having a mind to reward the services of some of his officers, was the first emperor we read of that established this honour, which entitled the person upon whom it was conferred to a certain pre-eminence over all other courtiers. For whoever was made *Comes Palatii*, though he only was so during the emperor's pleasure, had free access to that prince at all times, even in his most secret apartments: he eat, drank, and conversed familiarly with him; and he looked upon it, in short, as a kind of earnest and pledge of the highest preferment and posts in his master's disposal. In process of time, this was made a dignity for life, and the governors of conquered countries were no longer styled *Prætors*, *Proconsuls*, *Quæstors*, as formerly; but assumed the more fashionable name of *comites*, joined to that of their peculiar provinces; and hence it is, that in the writers of the *Bas Empire*, we meet frequently with the *Comes Orientis*, *Comes Africæ*, *Comes Illyrici*, &c.

This among other Roman customs, was kept up by the kings of the Franks and Germans, after the downfall of the western empire, insomuch that the titles of counts and governors became in a manner synonymous. The Carlovingian monarchs were the first who made them hereditary, and that the posterity of these counts might never forget to whom their ancestors owed that honour, immediately upon the demise of every such person, his next heir was obliged to come and pay his homage with all the solemnity imaginable. As there was something very peculiar in the manner in which the counts of Flanders acquitted themselves of this duty, I shall describe it in a few words.

The king of France being seated in state upon his throne, the count advanced towards him in his robes, but bare-headed and without a sword, with one knee bent on the ground; the king then taking both the count's hands between his, the count swore allegiance to him, and repeated certain words after the chancellor of France; this done, the king raised up the count and gave him his right cheek to kiss, and then he took his seat as peer of France, in virtue of which on the day the king was crowned he was to bear the sword of state before him, and to gird it round his middle. All the count's apparel when he made his homage, and every thing else he had about him, his very purse not excepted, became the French herald's perquisite.—*J. Breval's Remarks on Europe, 1726.*

In the Roman commonwealth, *comites* was a general term for all those who accompanied the pro-consuls and pro-prætors into the provinces. Under the emperors, *comites* were the officers of the palace, (*comites palatii*). Some derive their origin from Augustus, who took several senators to accompany him in his voyages and travels. Hence they were

called *comites*, companions; but Constantine was the first who converted the title count into a dignity. Under the last of the second race of French kings, the dignity was made hereditary.—*Various*.

KNIGHT.

THE word Knight, in German *knecht*, properly signifies a servant; but there is now but one instance where the word is used in that sense, viz. in the *knight of a shire*, who *serves* in parliament for a particular county.

The proper signification of Knight now is, a person raised by his Majesty from the rank of gentleman, into a higher class of dignity.

DOM, OR DON.

A title of honour, invented and chiefly used by the Spaniards, signifying Sir, or Lord.

This title, it seems, was first given to Pelayo, in the beginning of the eighth century. In Portugal, no person can assume the title of *Don* without the permission of the King, since it is looked upon as a mark of honour and nobility. In France, it is sometimes used among the religious. It is an abridgment of *domnus*, from *dominus*.

MON-SIEUR.

THIS title, so fondly affected by the French, is only an ungrammatical French distortion of *Meus-senior*—my elder.—*Lemon's Dict.* 1783.

MYN-HEER.

THIS Dutch title may be traced in this manner : *myn-heer*, *meus-herus*—my master, or my eldest son ; my *heir*, my *hares*, &c.—*Lemon's Dict.* 1783.

BACHELOR.

M. VOLTAIRE, in his " Account of the Origin of Chivalry," after giving an account of the first association of nobles, to redress the illicit conduct of base and lawless banditti, and describing the instalment of knights, &c. adds—

" The principal Lords who entered into the confraternity of knights, used to send their sons to each other, to be educated, far from their parents, in the mysteries of chivalry. These youths, before they arrived at the age of twenty-one, were called *Bachelors*, or *Bas-Chevaliers*, i. e. inferior knights ; and, after that age, were qualified to receive the order."

YEOMAN.

YEOMAN is contracted for *Gemen-mein*, from *Ge-mein*, signifying *common*, in old Dutch ; so that a *yeoman* is a *commoner*, one undignified with any title of gentility ; a condition of people almost peculiar to England, and which is, in effect, the *basis* of all the nation.—*Ray's Proverbs*.

These yeomen were famous in past times for archery and manhood. Our infantry, which so often beat the French and repulsed the Scots, were composed of them.—*Manual of Nobility*.

SPINSTER.

THE females among the native Welsh employed so much of their time in spinning, that the spindle became the symbol of the sex; and an estate devolving to the female line, was formerly said, by law, to descend to the distaff—(hence the origin of the term spinster for an unmarried woman)—and thus engaged, the British virgin was declared marriageable at fourteen.—*Page 211, vol. 2, Bingley's N. Wales, 1800.*

CARDINAL.

A high dignity in the Church of Rome, whereof about 70 in number were instituted by Pope Paschal the First; viz. 50 Cardinal Priests, 14 Cardinal Deacons, and 6 Cardinal Bishops. Minshull derives the word from *cardo inis*, the hook or hinge of a door; for as the door hangs or depends on its hinges, so the Church on the Cardinals. The word, taken adjectively, signifies pertaining to a hook or or hinge; also, chief or principal. Hence the *Cardinal virtues* are so called, because they are the principal foundations of a virtuous, well-ordered life, and, as it were, the hinges on which all the other moral virtues depend.—*Blount, 1681.*

FRIAR, OR FRIER,

(FROM the Latin, *frater*, or from the French, *frere*, i. e. a brother), an order of religious persons, of which there are reckoned four principal branches.—*Blount's Dict. 1681.*

DOWAGER,

(FROM the Latin *dotissa*, which signifies a widow endowed, or that has a jointure), is a title, or addition, applied to widows of rank, such as of Princes, Dukes, &c.—*Encyclopedia*.

ADMIRAL.

IT was in opposition to the Venice gallies (that is, those employed in the eleventh century, in protecting the crusades, &c.) that the Turks sent out an *Emir*, or *Emeral*; whence Christians from that time called him an Amiral, or Admiral, who headed and commanded any fleet. Milton makes Amiral without the *d*.—*Piozzi's Retrospection*, 1809.

ADJUTANT,

FORMED of *adjutare*, to assist; in the military art, an officer in the army, whose business is to assist the Major; otherwise called Aid-Major.—*Dr. Rees' Cyclopedia*.

COLONEL—ENSIGN.

SOME derive the term Colonel from the French word *colonne*, or column, because the colonel marches at the head of the column. This officer is by some of our ancient military writers called Coronell, Crownell; and by Kelly (in his book entitled *Pal-las Armata*, published 1627), Crouner. The Ensign he calls Landsigne.—*Grose's English Army*.

Notes on Names.

NAMES are distinguished by being *proper* and *appellative*.

Proper names are those which represent some individual thing or person, so as to distinguish it from all other things of the same species; as *Socrates*, which represents a certain philosopher.

Appellative, or *general names*, are those which signify common ideas; or which are common to several individuals of the same species, as horse, animal, man, &c.

Originally no person had more than one name; as among the Jews, *Adam*, &c.; among the Egyptian, *Busiris*; among the Chaldees, *Nemis*; the Medes, *Astyages*; the Greeks, *Diomedes*; the Romans, *Romulus*; the Gauls, *Divitiacus*; the German, *Ariovistus*; the Britons, *Cassibelan*; the English, *Hengist*, &c.: and thus of all other nations, except the savages of Mount Atlas, whom Pliny represents as *anonymi*, nameless.

The Jews gave the name at the circumcision, viz. eight days after the birth; the Romans, to females the same day—to males, the ninth; at which time they held a feast, called *Nominalia*.

The wife never assumes her husband's name in Spain, or loses her own by marriage. The son is at liberty to make use of and be called by either one or the other: he generally chuses that which is of the best family, according to the Spanish proverb—

“ El hijo de ruyn Padre
Toma el apellido de la Madre.”

Carter's Gibraltar, &c.

According to the following distich, the titles *Mac* and *O* are not merely what the logicians call accidents, but altogether essential to the very being and substance of an Irishman :—

“ Per Mac atque O, tu veros cognoscis Hibernos,
His duobus demptis, nullus Hibernus adest.”

Translated as follows, by one of our celebrated poets :—

“ By *Mac* and *O*,
You'll always know
True Irishmen, they say ;
For if they lack
Both *O* and *Mac*,
No Irishmen are they.”

The particle *de*, between the Christian and surname, is of French extraction, and came over with William the First. It continued tolerably pure for about three centuries, when it in some degree assumed an English garb, in the particle *of*. The *A*, therefore, is only a contraction of the latter.—*Hutton's Birmingham*.

The British or Welsh, as likewise the Scots, had their *Ap* and *Ab*, *Mab* and *Mac*, in the same manner as we had our *Fitz* ; but in many cases have left them off.

It is remarkable, that in “ Dr. Fiddes's Life of Cardinal Wolsey,” Edmund Bonner, Bishop of London, is called Dr. Edmunds ; and Stephen Gardiner, Bishop of Winchester, Dr. Stephens. These prelates, indeed, had no children ; but these instances may serve to shew, nevertheless, with what facility Christian names would pass into surnames, in cases where there were children.

A curious incident happened to Mr. Justice Doddridge, on one of his Circuits, and it is recorded in the Harleian Miscellany. Judge Doddridge, at the Huntingdon Assizes, 1619, had, it seems, reprov'd the Sheriff, for having returned persons on the Jury who were not of sufficient respectability. The Sheriff, however, took care against the next Assizes, to present the following singular list, at which the Judge smiled, applauding at the same time his industry :—

Maximilian *King* of Tortland.
 Henry *Prince* of Godmanchester.
 George *Duke* of Somersham.
 William *Marquiss* of Stukely.
 Edward *Earl* of Hartford.
 Robert *Lord* of Warsley.
 Richard *Baron* of Bythorpe.
 Edward *Knight* of St. Neot's.
 Peter *Squire* of Easton.
 George *Gentleman* of Spaldock.
 Robert *Yeoman* of Weston.
 Stephen *Pope* of Barham.
 Humphry *Cardinal* of Kimbolton.
 William *Bishop* of Bugden.
 John *Archdeacon* of Paxton.
 John *Abbot* of Stukely.
 Henry *Friar* of Ellington.
 Henry *Monk* of Stukely.
 Edward *Priest* of Graffham. And
 Richard *Deacon* of Gatsworth.

The Parish Clerk of Langford, near Wellington, was called *Red Cock*, for many years before his death ; for having one Sunday slept in church, and dreaming that he was at a cock-fighting, he bawled

out, "A shilling upon the red cock!" And, behold! the family are called Red Cock to this day.—*Lackington's Life*.

The late Lord Orford used to relate, that a dispute once arose in his presence, in the way of railery, between the late Earl Temple and the first Lord Lyttleton, on the comparative antiquity of their families. Lord Lyttleton concluded, that the name of Grenville was originally *Green-field*; Earl Temple insisted that it was derived from *Grandville*. "Well, then," said Lord Lyttleton, "if you will have it so, my family may boast of the higher antiquity, for *Little Towns* were certainly antecedent to *Great Cities*: but if you will be content with the more humble derivation, I will give up the point; for *Green-fields* were unquestionably more ancient than either."

At the Lent Salisbury Assizes, an action was tried, a few years since, in which, on the part of the plaintiff, two witnesses were examined, named *Brownjohn* and *Whitehart*; but neither of them having proved to the extent expected; the former being dressed in *black*, and the latter having a *brown* coat on, a professional gentleman wrote and handed to the plaintiff's counsel the following impromptu:—

In a cause such as this you will surely break down,
Since your *Brownjohn* looks *black*, and your *Whitehart*
looks *brown*.

If I am a prophet, it never can do;
And shortly the verdict will make *you* look *blue*.

In a few minutes afterwards the prediction was fulfilled, by the Jury returning a verdict for the defendant.

THE famous Mr. I. Came, shoe-maker of Liverpool, who realized an immense fortune in that business, the greater part of which he left to charities, having left a situation of servitude in a respectable house on the opposite side of the street, and commenced trade for himself, wrote up: "*I Came from over the way.*"

IN the year 1821, this over-grown city contained gentlemen bearing the following names, than which none could be more appropriate to their trades, professions, and habits, viz.: *Dunn*, tailor; *Giblett* and *Bull*, butchers; *Truefitt*, wigmaker; *Cutmore*, eating-house keeper; *Boilit*, fishmonger; *Still*, *Strong*, and *Rack'em*, attornies; *Whippy*, sadler; *Breadcut*, baker; *Coldman*, undertaker; *Bumfit*, water-closet maker; *Wicks*, tallow-chandler; *Bringlow* and *Puke*, apothecaries; and Messrs. *Board* and *Plank*, carpenters.

In the Langbourn Chambers, Fenchurch-street, at the same time, four several counting-houses were actually occupied by Messrs. *Sick*, *Pain*, *Death*, and *Graves*.

The following curious names may also be met with in the metropolis, viz.: Messrs. *Pretty*, *Petlove*, *Pickup*, *Drane*, *Littlechild*, *Godsmark*, *Buckett*, *Tubb*, *Kettle*, *Pott*, *Tiplady*, *Drinkall*, &c.; and the following firms:

Messrs. *Graves* and *Churchyard*;
 Wood and *Coles*;
 Burn, *Crisp*, and *Fry*.

Curious Derivations, Origins, &c.

“Nay, nay; Maister Wiseman; tell us the *etymon*,---the *origo*---let us hear the *origin o't*.”—*Old Play*.

DEODAND EXPLAINED.

DEODAND in our customs is a thing given or forfeited, as it were to God, for the pacification of his wrath in a case of misadventure, whereby a Christian soul comes to a violent end, without the fault of any reasonable creature. If a horse strikes his keeper and kills him. If a man in driving a cart falls so as the cart-wheel runs over him and presses him to death. If one by felling a tree, and giving warning to the standers by to look to themselves, yet a man is killed by the fall thereof. In the first place the horse; in the second, the cart-wheel, cart, and horses, and in the third the tree is *Deodandus*, “to be given to God,” that is to the king, to be distributed to the poor by his almoner, for expiation of this dreadful event, though effected by irrational, nay, senseless and deadly creatures.

Omnia quæ movent ad mortum sunt deodando.

“What moves to death, or kills him dead,
Is deodand and forfeited.”

This law seems to be an imitation of that in Exodus, chap. xxi. “If an ox gore a man or woman with his horns, so that they die, he shall be stoned to death, and his flesh not be eat; so shall his owner be innocent.”—*Brown, 1731. Jacobs, Manly, &c.*

GREYHOUND—HARRIER—TERRIER.

How has the greyhound acquired the name? Not by his nose, for he makes no use of it in *coursing*; while tall, swift, and quick-sighted, he depends wholly on his eye to observe, and on his long nervous legs to overtake, the flying prey: but being the only dog which without training to it will kill a badger, formerly in old English called a gray, and persecute him even in his retirement, he was called *gray-hound*; while *harrier* and *terrier* explain their office of themselves, even by the derivation of their names alone. The first follows the *hare* through all her doublings and deceits; the other, resolving to kill that fox which his more beautiful companions have pursued but lost, goes after him even in his subterranean retreat—his *earth*, as sportsmen call it—and fighting him thus under *ground* obtains the appellation, *terrier*, for that desperate bravery which remains unintimidated and undiminished even by the consciousness that he is combating in an enemy's country.—*Piozzi's Synonymy*, 1794.

Mr. Beckwith seems to consider *gray-hound*, a corruption of *gaze-hound*. See also Skinner (in vo. *gaze-hound*). In confirmation of which, says Rider, it is a hound which pursues by *sight* and not by scent.—*Ed.*

TO GRASE THE SKIN—WHENCE THE TERM, &c.

GRASS-HEARTH, the *grasing* or turning up the earth with a plough; whence the customary service for the inferior tenants of the manor of Amersden in Oxfordshire, to bring their ploughs, and do

one day's work for their lord, was called *grass-hearth*, or *grass-hurt*; and we still say the skin is *grased*, or slightly hurt, and a bullet *grases* on any place, when it gently turns up the surface of what it strikes upon.—*Parochl. Antiq.* 496, 497.

BOTCHER.

BOT, a jobber. The same as botcher, and the Dutch *boetser*, or *butser*, from *boetsen*, to patch or mend. Originally, therefore, a botcher was one who mended, but did not make new. It is now used to denote one who is not very good at his business. It is pronounced *bot*, not *botch*, because the inhabitants here seldom pronounce *ch* at the end of words, either omitting them, or using them as a *k*.—*Watson's History of Halifax, Yorkshire Dialect*.

QUATER COUSINS.

QUATER cosens, or quater cousins, those that are in the last degree of kindred, or fourth cousins: therefore we commonly say, such persons are not quater cousins, when they are not good friends.—*Blount's Dicty.* 1681.

GOSSIPS—WHY GOD-FATHERS AND GOD-MOTHERS SO CALLED.

Gossip, from the Saxon *godsip*. Our Christian ancestors understanding a spiritual affinity to grow between the parents, and such as undertook for the child at baptism, called each other *godsip*, which is

as much as to say, they were sib together, that is of kin through God, or a cosen before God; and the child in like manner called such, his god-father, or god-mother, &c.—*Verstegan's Decayed Intelligences.*

BENEFIT OF CLERGY.

LEARNING was for many ages confined, almost exclusively, to the clergy; and even among that class, knowledge was so far from being general, that even *bishops* could not write. To be able to *read* in those times was deemed of such importance, that that acquirement alone actually exempted persons from punishment; and hence our legal expression of "*Benefit of Clergy.*"

By an act passed in the reign of Edward the First, it is enacted: "That for the security of the clergy, in the realm of England, to be disposed of in religious houses, or for priests, deacons, or clerks of parishes, there should be a prerogative allowed to the clergy, that if any man who could *read* as a clerk was to be condemned to death, the bishop of the diocese might claim him," &c. And by statute of William the Third, "this indulgent consideration, long exclusively enjoyed by the man, was extended to females, who might petition for their clergy."

The test required anciently in our courts of justice, was the reading a verse of the Holy Scriptures; and, by degrees, this test became invariably *confined* to a certain verse, which consequently acquired the significant title of the *neck verse*.

In an old dictionary in the Editor's possession, one of the meanings given to the word "clergy," is, "the allowance of the booke to a prisoner."

Facetia, Anecdotes, &c.

“To palliate dulness, and give time a shove.”

Cowper.

SINGULAR WILL.

GENUINE copy of the Will of a Mr. Jackett, whose sudden death was announced in the *Oracle* Newspaper, about forty years back :—

I give and bequeath,
When I'm laid underneath,
To my two loving sisters * most dear,
The whole of my store,
Were it twice as much more,
Which God's goodness has granted me here :
And that none may prevent
This my *Will* and intent,
Or occasion the least of *law racket* ;
With a solemn appeal, †
I confirm, sign and seal,
This the true act and deed of WILL. JACKETT.

TITLES OF BOOKS.

THE facts which are stated below, and all of which the Editor can vouch for as true, will shew the necessity of being particular in giving specific directions to book-binders, how to *letter* the works entrusted to them to bind.

Bishop King's excellent Dissertation on the “Origin of Evil,” was bound in the most *superb* style (to use a binder's phrase), and lettered “*King's Evil*.”

* Elizabeth and Ann.

† In the name of God, Amen !

Dr. Trusler's work on Synonyms, shewing the distinctions between words generally esteemed synonymous, was lettered "*Trusler's Synonymous Distinctions.*"

And Dr. Hare's Treatise on Affections of the Stomach, may be seen on several old book-stalls lettered "*Hare on the Stomach.*"

ANECDOTE.

THE chair in which the celebrated Bede, styled by some the "*Wise Saxon*," and by others "*Venerable Bede*," and "*Admirable Bede*," wrote his Ecclesiastical History of the Saxons, is said to be still preserved at Jarrow, in the bishopric of Durham, where he was born. Some years ago it was entrusted to the care of a man who had been a sailor, and this son of Neptune, by a whimsical, but characteristic mistake, used to exhibit the chair as that which formerly belonged to the "*great Admiral Bede.*"

ANECDOTE OF DR. RICHARD BUSBY.

ONCE, in a large company, Dr. Busby sat at table between Mrs. Louth and Mrs. Sherlock, when the conversation turned upon wives. Dr. Busby said that he believed wives in general were good, "though to be sure," added he, looking first to the right, and then to the left, "there may be a bad one *here*, and a bad one *there*."—*New Biographia Britannica*, 1789.

LOST,

THROUGH Carelessness, *Thirty-two good Years of Life*.—Whoever can inform the owner how they can be redeemed, shall be most handsomely rewarded.

ANECDOTE.

THE late Dr. Monsey, by way of ridiculing family pride, used to confess, that the first of his ancestors of any note, was a baker and dealer in hops, of whom he told the following anecdote :—

To raise a present sum, he had robbed his feather beds of their contents, and supplied the deficiency with unsaleable hops. In a few years, a severe blight universally prevailing, hops became very scarce, and enormously dear. The hoarded treasure was upon this immediately ripped out, and a good sum procured for the hops, which, in a plentiful season, would not have been saleable ; “ and thus,” the Doctor used to add, “ our family hopp’d from obscurity.”

ENGLISH BULL.

THE Irish have been generally considered as a blundering nation ; but, perhaps, they are not more likely to commit errors of this nature than ourselves. No Irishman ever uttered a better bull than did an honest John ; who being asked by a friend, “ Has your sister got a son or a daughter ? ” replied, “ Upon my soul, I don’t yet know whether I am an uncle or an aunt.”—*Andrew’s Anecdotes*.

HISTORICAL ANECDOTE.

ON the dollars, stivers, &c. coined at the town of Dordrecht in Holland, is the figure of a milkmaid sitting under her cow, which figure is also exhibited in relievo on the water-gate of the place. The occasion was as follows: In the noble struggle of the United Provinces for their liberties, the Spaniards detached a body of forces from the main army, with the view of surprising Dordrecht. Certain milk-maids, belonging to a rich farmer in the vicinity of the town, perceived as they were going to milk, some soldiers concealed under the hedges. They had the presence of mind to pursue their occupation without any symptoms of alarm. On their return home they informed their master of what they had seen, who gave information to the Burgomaster, and the sluices were let loose, by which great numbers of the Spaniards were drowned, and the expedition defeated. The States ordered the farmer a handsome revenue for the loss he sustained by the overflowing of his lands, rewarded the women, and perpetuated the memory of the event in the manner described.

EPITAPH

IN WIGTOWN CHURCH-YARD, GALLOWAY.

HERE lies John Taggart, of honest fame,
Though of stature low, and a leg lame;
Content he was with portion small,
Kept a shop in Wigtown—and that's all!

Miscellaneous.

"We may read, and read, and read again; and still glean something new, something to please, and something to instruct."--*Hurd*.

PEACHAMIANA.

True Nobility.

TRUE nobility hangeth not on the ayry esteem of vulgar opinion, but is indeed of itself essential and absolute.

Beside, nobility being inherent and natural, can have (as the diamond) the lustre but onely from itself. Honours and titles externally conferred, are but attendant upon desert, and serve but as apparel and drapery to a beautiful body.

Memorable, as making to our purpose, is that speech of Sigismond the emperor, to a doctor of the civil law, who, when he had received knighthood at the emperor's hands, left forthwith the society of his fellow-doctors, and kept company altogether with the knights; which the emperor well observing, smiling, before the open assembly, said unto him: "Fool, who preferrest knighthood before learning, and thy degree; I can make a thousand knights in one day, but cannot make a doctor in a thousand years."

On Time and Method.

Husband your time to the best: for the greedy desire of gaining time, is the onely covetousnesse that may rightly be accounted honest, or praise-

worthy. And if you follow the advice of Erasmus, and the practice of Plinius Secundus, *diem in operas parti*, to divide the day into several tasks of study, you will find a great ease and furtherance thereby: remembering ever to refer your most serious and important studies unto the morning, which finisheth alone, say the learned, three parts of the day.

History.

No subject affecteth us with more delight than *history*, imprinting a thousand forms upon our imaginations, from the circumstances of place, person, time, matter, manner, and the like. "What can be more profitable," saith an ancient historian, "than sitting on the stage of human life, to be made wise by their example, who have trod the path of errour and danger before us?"

On Books.

Affect not, as some do, that bookish ambition, to be stored with books, and have well-furnished libraries, yet keep their heads empty of knowledge. To desire to have many books, and never to use them, is like a child that will have a candle burning by him all the while he is sleeping.

To avoid Moths, &c.

To avoid the inconveniency of mothes and mouldiness, let your study be placed, and your windows open, if it may be, towards the east. For where it looketh south or west, the air being ever subject to moisture, mothes are bred, and darkishnesse en-

creased, whereby your maps and pictures will quickly become pale, loosing their life and colour; or, rotting upon their cloath or paper, decay past all help and recovery.

Cards to teach Geography, &c.

I have seen French cards to play withall, the four suites changed into maps of several countries, of the four parts of the world, and exactly coloured: for their numbers, the figures 1, 2, 3, and so forth, set over the heads: for the kings, queens, and knaves, the pourtraies of their kings and queens in their countrey habits; for the knave, their peasants or slaves: which ingenious device, cannot be but a great furtherance to a young capacity, and even some comfort to the unfortunate gamester, when, what he hath lost in money, he shall have dealt him in land or wit.

Beasts of prey not Gregarious, &c.

It is worthy of consideration how the divine wisdom for the behoof of mankind, hath set an enmity between birds and beasts of prey and rapine, who accompany not by heards: as lions, beares, dogs, wolves, foxes, eagles, kites, and the like; which if they should do, they would undoe a whole countrey; whereas, on the contrary, those which are necessary and useful for mankind live *gregatim*, in heards and flocks, as kine, sheep, deer, pigeons, partridges, geese, &c.

Manners of the Day.

To be drunk, swear, wench, follow fashions, and to do just nothing, are the attributes and marks now adayes of a great part of our gentry.

Drinking and Pledging.

Within these fifty or three-score years, it was a rare thing with us in England, to see a drunken man, our nation carrying the name of the most sober and temperate of any other in the world. But since we had to do in the quarrel of the Netherlands, about the time of Sir John Norrice his first being there, the custom of drinking or pledging healths was brought over into England ; wherein let the Dutch be their own judges, if we equall them not ; yea, I think rather excell them.

Witticisms, &c. in Discourse.

In your discourse be free and affable, giving entertainment in a sweet and liberrall manner ; and with a cheerfull courtesy, seasoning your talk at the table, among grave and serious discourses, with conceits of wit and pleasant invention, as ingenious epigrams, emblems, anagrams, merry tales, witty questions and answers, mistakings, &c., as a melancholy gentleman sitting one day at table where I was, started up upon the sudden, and meaning to say, *I must go buy a dagger*, by transposition of the letters, said, *I must go dye a begger*.

A plain countrey-man, being called at an assize in Norfolk to be a witness about a piece of land that was in controversy, the judge calling, said unto him, " Sirrah, how call you that water that runs

on the south side of this close?" "My lord," quoth the fellow, "*our water comes without calling.*"

A poor soldier in Breda, came one day in, and set himself down at the nether end of the Prince of Orange his table, as he was at dinner (whither none might be privileged under the degree of a gentleman, at least, to come). The gentleman-usher of the prince demanded of him if he were a gentleman: "Yes," quoth the soldier, "my father was a goldsmith at Antwerp." "But what can you do in your father's trade?"—Quoth he, "*I can set stones—in mortar:*"—for he was a bricklayer, and helped masons in their works."—*Henry Peacham's Compleat Gentleman*, 1661.

THE GHOST OF THE FATHER OF VILLIERS, DUKE OF BUCKINGHAM.

MR. TOWSE, one night being in bed, and perfectly awake, with a light by him, as he usually had, there came and stood by the bed-side an old gentleman, in such a habit as was worn in Queen Elizabeth's time, at whose first appearance he was extremely surprised; but after a little recollection, he demanded of him in the name of God what he was? He was answered, "The ghost of Sir George Villiers, father to the Duke of Buckingham, whom he might well remember, since he went to school with him at — in Leicestershire." Upon which Mr. Towse found that he had the perfect resemblance of his old friend, Sir George Villiers, and the same habit he had often seen him wear in his life-time. The apparition proceeded to tell him, "that he could not but remember the great kindness he had expressed to him, while he was his fellow-scholar in Leicestershire; upon which con-

sideration he believed he loved him ; therefore he had made choice of him to deliver a message to his son, to prevent such mischiefs, as would otherwise prove his inevitable ruin." Then instructing him in the message he was to deliver, Mr. Towse shewed a great aversion to appear on such an ungrateful errand, by which he should gain nothing but reproach and contempt, and the name of a wild enthusiast ; therefore desired to be excused from the employment. But the apparition earnestly pressed him to undertake it, assuring him, that the circumstances and the discoveries he should make of such passages, as were only known to the duke, would make it appear, that the message was not the fancy of a distempered brain, but a perfect reality : and thus the apparition took his leave for that night, telling him, " he would give him time to consider, till the next night, and then receive his answer, whether he would undertake the message or no." Mr. Towse spent that day in great trouble and perplexity, earnestly debating with himself, whether he should venture upon this strange undertaking ; but in conclusion, he resolved to perform it ; and the next night he gave his answer to the apparition accordingly, and received his full instructions.

After which, Mr. Towse repaired to the court, and found out Sir Thomas Bludder and Sir Ralph Freeman, by whom he was brought to the Duke of Buckingham, and he had several private and long audiences with him. And Mr. Windham, the relator, by the favour of his friend, Sir Edward Savage, was once admitted to see him in a private conference with the duke ; when, though he heard not their very words, he observed great earnestness in their actions and gestures. After which conference, Mr. Towse told him, that the duke would

not follow the advice that was given him, which intimated, “ the casting off, and the rejecting of some men who had great interest in him, and his performing some popular acts in the ensuing parliament ; for which parliament the duke desired him to stand burgess ; but he utterly refused it, alledging, that unless his grace would follow his directions, he must do him hurt if he sat in the house.” The duke confessed indeed, that he told him those things which no creature knew but himself, and which none but God or the devil could reveal to him ; and offered to have the king knight him, and give him preferment. But he still refused all offers, declaring, that unless he followed his advice, he would receive nothing from him. Mr. Towse having finished his relation, freely told Mr. Windham, that the Duke would inevitably be destroyed before the end of August. He likewise informed him, that he had written down the several discourses he had with the apparition, whose coming was now as familiar to him as the visits of a friend, and particularly declared to him these strange prophetic words, “ That ——— should by his counsels be the author of great troubles to the kingdom, by which it should be reduced to the very extremity of disorder and confusion ; and that it should seem past the hope of recovery, without a miracle : but when all people were in despair of seeing happy days, the kingdom should suddenly be restored and resettled again in a most happy condition. Among other particulars, sufficiently remarkable, Mr. Towse also foretold the very time of his own death, which happened not long after that of the duke, as his wife afterwards assured the aforesaid Mr. Windham.—*History of England, by Lawrence Echard, Archdeacon of Stowe, 1718.*

FUNERAL CEREMONIES OF THE ARABS.

THE Arabs, who set little value on the lives of mankind, respect their remains, and take the utmost care of their interment ; the want of it they consider one of the greatest misfortunes that can happen, and they die with composure when they are certain of leaving some one behind them to bury them. The severest punishment, therefore, among them is to be cut to pieces, and thrown to the dogs. Their funeral ceremonies, as far as I have had an opportunity to observe them, are as follow : Scarcely has the Arab breathed his last, when his body is carefully washed ; after which it is wrapt up in a winding-sheet of white cloth, reserved by the Arabs for that purpose. This cloth is manufactured in the town of Arabia ; but they set a much higher value upon that which is brought them by pilgrims from Mecca, and which has been blessed by the principal Iman. This benediction is expensive, it is true ; but the singular favours annexed to it, make them forget what it costs. As soon as the dead body is purified, it is laid upon a kind of litter, and is carried to the place of interment, either on horseback, or by the friends and relations of the deceased. While the men are employed in digging the grave, the women squat down in a circle around the body, which they feel and uncover, and afterwards converse together with much indifference ; but every now and then they break off their discourse, to give vent to their lamentations, to ask the body questions, to beseech it, in the most earnest manner, to return again and take up its abode amongst them, “ Why,” say they, “ has thou quitted us ? Did we not prepare thy *courcouson* well ? Alas ! shall thy children behold thee no more ? At present, since thou has plunged

them into sadness and woe, nothing remains for them but to sigh and to weep. Ah! return again with us; nothing shall be wanting to thee. But thou hearest us no more; thou no longer givest us an answer to our words; thou hearest only our sighs," &c. and other expressions of the same kind, which I have often made the Arabs translate to me, whilst I was assisting at these mournful ceremonies. These dismal lamentations, which display a natural and pathetic eloquence, would have a powerful effect in moving the hearts of the spectators, did they not see these very women a moment after, throw aside that external appearance of the deepest grief, talk and laugh together, and afterwards return to their former wailings. During these tender complaints they tear their hair, and open the veins of their temples with their nails, while the blood trickles down, mingled with their tears, and exhibits an appearance of the deepest despair. When the grave is finished, the body is deposited in it on its side, and with the face turned towards the east. One of their *Papas* puts into its hand a letter of recommendation to Mahomet; after which a kind of arch is formed over it with branches of trees, in order that the earth may not touch it. When the grave is covered with earth, other branches of trees are laid over it, with a quantity of large stones, to prevent savage animals from devouring the body in the night time. In the middle of the stones an opening is left, where they deposit earthen vessels, and other family utensils; but this is only done to Arabs of a certain rank. Before they quit the grave, they erect in the middle of it a kind of funeral flag, which is generally a piece of the clothes of the deceased, fixed to the end of a stick. When the ceremony is finished, each returns home with the greatest tranquillity, and without showing in their

exterior appearance, any signs of the melancholy duty they had been discharging. The nearest relations and friends of the deceased go, from time to time, and visit his tomb. They remove some stones from it, and in part uncover the body, to see that the person has not returned to life ; and when the smell convinces them of the contrary, they renew their wailings and lamentations as above described. Some scatter a little lime over the stones, to make this rude tomb look somewhat brighter. On every holiday, the Arabs go in crowds to visit the tombs of their dead, and to bedew them with their tears. — *Poiret's Travels*, 1773.

THE WOMEN OF ENGLAND.

THE women here are generally more handsome than in other places, sufficiently endowed with naturall beauties, without the addition of adulterate sophistications. In an absolute woman, say the Italians, are required the parts of a Dutch-woman, from the girdle downwards ; of a French-woman, from the girdle to the shoulders : over which must be placed an English face. As their beauties, so also their prerogatives are greater than any nation ; neither so servilely submissive as the French, nor so jealously guarded as the Italian : but keeping so true a decorum, that as England is termed the Purgatorie of Servants, and the Hell of Horses, so is it acknowledged the *Paradise of Women*. And it is a common by-word amongst the Italians, that *if there were a bridge built across the narrow seas, all the women in Europe would run into England*. For here they have the upper hand in the streets, the upper place at the table, the thirds of their husbands' estates, and their equall share of all lands ;

priviledges with which other women are not acquainted. In high esteem in former times amongst foreign nations, for the modestie and gravitie of their conversation; but of late so much addicted to the light garb of the French, that they have lost much of their antient honour and reputation amongst knowing and more sober men of foreign countries who before admired them.—*Peter Heylin's Cosmographie*, 1652.

ENGLISH ALE AND BEER.

THE usuall and naturall drink of the country is Beer, so called from the French word *boire*, (for wines they have not of their own growing;) which, without controversie, is a most wholesome and nourishing beverage; and being transported into France, Belgium and Germany, by the working of the sea is so purged, that it is amongst them in highest estimation, and celebrated by the name of *la bonne Beere d'Angleterre*. And as for the old drink of England, Ale, which cometh from the Danish word *œla*, it is questionless in itself, (and without that commixture which some are accustomed to use with it,) a very wholesome drink: howsoever it pleased a poet, in the reign of Henry III, thus to descant on it:—

“Nescio quid monstrum Stygiæ conforme paludi,
Cervisiam pleriq. vocant, nil spissius illa,
Dum hibirur, nil clarius est dum mingitur, ergo
Constat quod multas fœces in ventre relinquit.”

In English thus:

Of this strange drink, so like the Stygian lake,
Which men call *Ale*, I know not what to make.
Folk drink it thick and void it very thin.
Therefore much dregs must needs remain within.

Heylin's Cosmographie.

PRICES FOR SEATS AT CORONATIONS.

ON consulting Stowe, Speed, and other antiquaries, it appears that the price of a good place at the coronation of William 'the Conqueror' was a *blank*; and probably the same at that of his son William Rufus. At that of Henry I. it was a *crocard*, and at King Stephen's and Henry the second's a *pollard*. At King Richard's and King John's, it was a *fuskin*; and rose at Henry the Third's to a *dodkin*. In the reign of Edward I. the coins began to be more intelligible; and we find that for seeing his coronation a Q was given, or the half of a *ferling*, or farthing, which was, as now, the fourth part of a *sterling*, or penny. At the coronation of Edward II. it was a farthing; and at that of Edward III. a halfpenny, which was very generally given. In the reign of Richard II. it was a penny, and continued the same at that of Henry IV. But at that of Henry V. it was two pennies, or half of a *grossus*, or groat; and the same at that of Henry VI. and of Edward IV.; nor do we find it raised at the coronation of Richard III. or that of Henry VII.

At that of Henry VIII. it was the whole *grossus*, or groat, nor was the price altered at those of Edward VI. and Queen Mary; but at Queen Elizabeth's it was a *teston*, *tester*, or sixpence. At those of James I. and Charles I. a shilling was given; which sum was advanced to half a crown at the coronations of Charles and James II. At King William's and Queen Anne's, it was a crown; and at George the First's the show was seen by many at the same price.

At the coronation of George II. some gave half a guinea; but at that of George III. and Queen Charlotte, anno 1761, curiosity seems to have risen to an amazing height. On this occasion the prices

given for single seats were almost incredible ; in some houses ten guineas, and in ordinary houses five guineas. Great and universal anxiety prevailed to see this grand spectacle, from the reflection how improbable it was that many who were there could ever have an opportunity of witnessing the like again. As an instance of this extreme anxiety, it is confidently related, that a gentleman was prevailed on to take a room for his lady, at the price of one hundred and forty guineas ; but the appointment of the solemnity of the coronation falling unluckily at the exact time when she expected to be delivered, she actually further prevailed on her husband to let a skilful man-midwife, nurse, &c. attend her, and to hire another room, lest the hurry of the day should bring on her labour, when it might be impossible for her to be removed without endangering her life.—*Manual of Nobility*.

CURIOUS CHRONOLOGICAL TABLE.

A.D.

- 1077—A blazing star on Palm Sunday, nere the sun.
- 1100—The yard (measure) made by Henry I.
- 1116—The moone seemed turned into bloud.
- 1128—Men wore haire like women.
- 1180—Paris in France, and London in Englande, paued, and thatching in both left, because all Luberick was spoiled thereby with fire.
- 1189—*Robin Hood*, and *Little John* lived. This yeare London obtained to be gouerned by sheriffes and maiors.
- 1205—By reason of a frost from January to March, wheat was sold for a marke the quarter, which before was at 12 pence. *Anno Regni* 6. John.

A.D.

- 1209—London bridge builded with stone; and this yeare the citizens of London had a grant to choose them a maior.
- 1227—The citizens of London had libertie to hunt a certain distance about the citie, and to passe toll-free through England.
- 1231—Thunder lasted fifteen daies; beginning the morrow after St. Martin's day.
- 1233—*Four sunnes* appeared, beside the true sunne, of a red colour.
- 1235—The Jews of Norwich stole a boy, and circumcised him, minding to have crucified him at Easter.
- 1247—The king farmed Queene-hiue for fifty pounds per annum, to the citizens.
- 1252—Great tempests upon the sea, and fearfull: and this year the king (Henry III.) granted, that wheretofore the citizens of London were to present the maior before the king, where-soeuer he were, that now barons of the exchequer should serue.
- 1291—The Jewes corrupting England with vsury, had first a badge giuen them to weare, that they might be knowne, and after were banished to the number of 150,000 persons.
- 1313—This yeare the king of France burned all his leporous and pocky people, as well men as women: for that he supposed they had poysoned the waters, which caused his leprosie. About this time, also, the Jews had a purpose to poyson all the Christians, by poysoning their springs.
- 1361—Men and beasts perished in diuers places with thunder and lightning, and fiends were seene speake unto men as they trauelled.
- 1372—The first bailiffes, in Shrewsbury.

A.D.

- 1386—The making of gunnes found; and rebels in Kent and Essex, who entred London, beheaded all lawyers, and burnt houses and all bookes of law.
- 1388—Picked shooes, tyed to their knees with siluer chaines, were vsed. And women with long gownes rode on side-saddles, like the queene, that brought side-saddles first to England; for before they rode astrid.
- 1401—Pride exceeding in monstrous apparrell.
- 1411—Guildhall in London begun.
- 1417—A decree for *lantherne and candle-light* in London.
- 1427—Rain from the 1st of Aprill to Hollontide.
- 1510—St. John's College in Cambridge being an ancient hostell, was conuerted to a college by the executors of the Countesse of Richmond and Derby, and mother of Henry VII. in this yeare, as her will was.
- 1552—The new service book in English.
- 1555—The first use of coaches in England.
- 1606—The cawsies about London taken down.
- 1610—Britaines Bursse builded. Hix Hall builded. Algate builded new. Sutton's Hospitall founded. Moore fields new railed and planted with trees. Westminster palace paued.—*A Concordancie of Years, by Arthur Hopton, 1615.*

THE SILK-WORM

THE Silk-worm is supposed to be a native of China, at least the Chinese were the first people in the world acquainted with the manufacture of silk. It was little known in Europe before the time of

Augustus. Galen, who lived about the year 160, mentions silk as in use no where but at Rome, and only among the rich. The emperor Heliogabalus, who died in the year 220, is said to have been the first man that wore a *holosericum*, or dress made wholly of silk : princes, as well as subjects of the greatest quality, wearing only a stuff made of silk mixed with other materials. In the time of Aurelian, silk was sold in Rome for its weight in gold, and long continued to bear a great value, from the expense attending the mode in which it was procured. The culture was afterwards established by Justinian, from whence the Greeks derived it, who prized it very highly ; as, about the year 790, Charlemagne sent two vests as a present to Offa, king of Mercia. About the year 1130, the silk manufacture had made such progress in the island of Sicily, as to excite the jealousy of the Venetians, from its interfering with their importations of silks from Greece. From Venice and Sicily the silk manufacture spread through Italy, from whence it was introduced into the southern provinces of France. The use of silk was introduced into this country gradually, being at first confined to small ornamental articles. In the year 1455, there appears to have been of a number silk women in England, who most probably only used silk in embroidering and other kinds of needle-work. It was not, however, introduced more generally till about the year 1561, when Queen Elizabeth was presented with a pair of black silk knit stockings, with which she is said to have been so pleased, that she never wore cloth hose afterwards.

Names of Places.

“ Oh ! trust me, there is not a glade,
A hill, a vale, a woodland shade,
Or nook round which the waters wind,
With which a tale is not entwined.”

Gillet's Woodland Minstrel.

MARYLAND—PROVINCE OF, IN NORTH AMERICA.

LORD BALTIMORE, in the reign of Charles I., applied for a patent for part of Virginia, and in 1652 obtained a grant of a tract of land upon Chesapeake Bay, to which he gave the name of Maryland, in honour of the queen.

This nobleman was a Roman Catholic, and attempted this settlement in America, with a view of enjoying liberty of conscience for himself and for some of his friends, to whom the severity of the laws were obnoxious, which made them prefer an easy banishment with freedom, to the conveniences of England, embittered as they were by the sharpness of the laws, and the popular odium that hung over them.

VIRGIN ISLANDS, WEST INDIES.

THE author (Mr. Suckling), is even misinformed as to the origin of their present name, for he supposes it was bestowed upon them by Sir F. Drake in honour of Queen Elizabeth. But the fact is that these islands were named *Las Virgines*, by

Columbus himself, who discovered them in 1493, and gave them this appellation, in allusion to the well known legend in the Romish Ritual, of the 11,000 virgins.—*B. Edwards's West Indies*, 1793.

COPENHAGEN—HAGUE.

EUROPE meantime (13th century) polished apace. Hafferia in Denmark was built, since called Copenhagen, or the town of trade. Copen means cheapening, I have heard, and Hagen, a small aggregate of houses, and hence the *Hague* in Holland, the first village of the world. Quere, notwithstanding, if it was not Copen-haven, a nearer etymology, and I suppose it was.—*Piozzi's Retrospection*, 1809.

FANO, (ITALY.)

FROM Pesaro we proceeded to Fano, a little town. It derives its name from a Temple of Fortune (*fanum fortunæ*), which stood here in the time of the Romans. All the towns of Italy, however religious they may be, are proud of their connection with those celebrated heathens. An image of the goddess Fortune is erected on the fountain in the market-place, and the inhabitants show some ruins which they pretend belong to the ancient Temple of Fortune—*Moore's Italy*.

VENICE—WHENCE THE NAME.

ABOUT the middle of the 5th century, when Europe formed one continued scene of violence and bloodshed; a hatred of tyranny, a love of liberty, and a dread of the cruelty of barbarism, prompted

the Veneti, a people inhabiting a small district of Italy, a few of the inhabitants of Padua, and some peasants who lived on the fertile banks of the Po, to seek an asylum from the fury of Attla, amongst the little islands and marshes at the bottom of the Adriatic Gulph. Before this time, some fishermen had built small houses, or huts, on one of these islands called Rialto. The city of Padua, with a view to draw commercial advantages from this establishment, encouraged some of her inhabitants to settle there, and sent every year three or four citizens to act as magistrates. When Attla had taken and destroyed Aquileia, great numbers from all the neighbouring countries fled to Rialto, whose size being augmented by new houses, took the name of Venice, from the district from which the greater number of the earliest refugees had fled, &c.—*Moore's Italy.*

PADUA — WHENCE THE NAME.

Is derived from the river Padus (as some think), which is not far from it, and it is likewise called Patavium quasi Padavium.—*Coryat's Crudities*, 1611.

RICE BANK, CALAIS.

ABOUT the year 1540, Calais being in the hands of the English, it happened that an English sea-captain being at sea, took a barke offe Dunkirke laden with rice; which when he brought into Calais haven, he acquainted the governor of the town with it, who to reward him for his prize, took but half the barke's lading to himself, and bestowed the other half upon the sea-captain, and granted him this favour besides, that for the better utterance

of it, he should receive the ordinary pay of the ordinary soldiers, which guarded a little fort standing in the sea between Calais haven, and instead of the money which was allowed them for their victuals, he should find them with rice as long as his bark's lading lasted ; whereupon the said little fort has ever since been called the *Rice Bank*, of the abundance of rice, buttered and boiled in pot-tage, which at that time was eaten in it.—*Coryat's Crudities*, 1611.

BOIS-LE-DUC.

THIS city is situated in Dutch Brabant, on the Dommel, which there receives the waters of the Aa. Its name in the language of the country is *Hertogenbosh*, the same meaning with Bois-le-duc, i. e. the Duke wood, and was so called from its being built in a woody country, where the Duke of Brabant was accustomed to take the diversion of hunting. Godfrey, Duke of Brabant, to put a stop to the incursions of the Gueldrians into that country, commanded the wood to be cut down in the year 1184, and laid the foundation of a city, which was finished 1196, by his son Duke Henry, and considerably enlarged in 1453.

MONMOUTH CLOSE.

Anecdote of the Duke of Monmouth.

ON a large heath, called Shag's Heath, about a mile and a half from Woodlands, in Horton parish, Dorsetshire, is an ash tree, under which the unfortunate duke was apprehended.

The tradition of the neighbourhood is, that after the defeat at Sedgemoor, the duke and Lord Lum-

ley quitted their horses at Woodyeats; when the former, disguised as a peasant, wandered hither. He dropped his gold snuff-box in a pea-field, which was afterwards found, full of gold pieces, and brought to Mrs. Uredale of Horton. One of the finders had fifteen pounds for half the contents or value of it. The duke went on the island as it is called, a cluster of small farms in the middle of the heath, and there concealed himself in a deep ditch, under the ash.

When the pursuers came up, a woman, who lived in a neighbouring cot, gave information of his being somewhere in the island, which was immediately surrounded by soldiers, who passed the night there, and threatened to fire the neighbouring cots. As they were going away next morning, one of them espied the brown skirt of the duke's coat, and seized him. The soldier no sooner knew him, than he burst into tears, and reproached himself for the unhappy discovery.

The family of the woman who first gave the information, is said to have fallen into decay, and never thriven afterwards.

The duke was carried before Anthony Ettrick, of Holt, a justice of peace, who ordered him to London. Being asked what he would do if set at liberty? he answered, if his horse and arms were restored, he only desired to ride through the army and he defied them all to take him again. Farmer Kearley's grand-mother, lately dead, saw him, and described him as a black, genteel, tall man, with a dejected countenance.

The close where he concealed himself is called Monmouth Close, and is the extremest N. E. field of the island. The tree stands in a hedge, on a steep bank, and is covered with initials of the names of persons who have been to visit it.—*Addison's Anecdotes*, 1796.

Curious Derivations, Origins, &c.

"Nay, nay; Maister Wiseman; tell us the *etymon*,---the *origo*---let us hear the *origin* o't."---*Old Play*.

DOGE'S MARRYING THE SEA.

MR. HONE in his instructive and interesting miscellany, the "Table Book," No. 15, p. 452, says,

"The Doge of Venice, accompanied by the senators, in the greatest pomp, marries the sea every year.

"Those who judge of institutions by their appearance only, think this ceremony an indecent and extravagant vanity; they imagine the Venetians annually solemnize this festival, because they *believe themselves to be masters of the sea*. But the wedding of the sea is performed with the *most noble intentions*.

"The sea is the symbol of the republic; of which the Doge is the first magistrate, but not the master; nor do the Venetians wish that he should become so. Among the *barriers to his domination*, they rank this custom, which reminds him that he has *no more authority over the republic*, which he governs with the senate, *than he has over the sea*, notwithstanding the marriage he is obliged to celebrate with her. The ceremony symbolizes the limits of his power, and the nature of his obligations!"

It is with a view of contrasting this statement with the story that has more generally obtained

belief, that we extract the following account of the origin of this custom, from "Moore's Italy."

"On the 7th of May, 1173, during the government of Sebastiano Ziani, one of the doges, the singular ceremony of espousing the sea was first instituted.

"Pope Alexander the Third, to avoid the resentment of the Emperor Frederic Barbarossa, had taken refuge at Venice and was protected by that state. The haughty emperor was so indignant at the safety afforded to his enemy, that the republic deemed it politic to send ambassadors to reconcile him to the pope; but he would not listen to their mediation. 'Go,' said he, 'and tell your prince and people, that Frederic *demands* his adversary. If they send him not, without delay, bound hand and foot, he will accomplish his revenge, even though he overturn all laws, human and divine: his army shall be marched against your city, and he will fix his victorious standards in your market-place, which shall stream with the blood of its citizens.' To repel this menaced attack, the gallant Ziani ordered a fleet to be equipped; but ere the armament was complete, Otho, the emperor's son, appeared before the city with a fleet of seventy-five galleys. The doge, faithful to his honour, still refused to resign the pope to the fury of the emperor; and sailing with the few vessels that were in readiness, he attacked, and after a very obstinate engagement, completely defeated the invading force; Otho being taken prisoner, and forty-eight of his vessels totally destroyed. The victorious doge, returning in triumph, was met on the beach by Pope Alexander, surrounded by the senate and the citizens, who made the shores resound with their joyful greetings. The pope embraced his protector, and, when silence was obtained, thus ad-

dressed him : ' Take this,' said he, presenting him with a ring, ' use it as a chain, and restrain the sea henceforth in subjection to the Venetian empire. Espouse the sea with this ring, and let the marriage be solemnized annually, by you and your successors, to the end of time, that the latest posterity may know that Venice has acquired the empire of the waves, and that the sea is subjected to you, even as a wife is unto her husband.'

" As this speech came from the head of the church, people were not surprised to find it a little mysterious; and the multitude, without considering whether it contained much reason or common sense, received it with the greatest applause. The marriage has been regularly celebrated every year since." — *Moore's Italy*.

HARLOTS—WHY SO CALLED.

Falaise, upon the river Ante, once of strength and note, was the dwelling place of *Arlette*, or *Arlotte*, a skinner's daughter, and the mother of William the Conqueror : whom Duke Robert, passing through the town, took such notice of, (as he beheld her in a dance amongst other damosells,) that he sent for her to accompany him that night in bed, and begot on her William the Bastard, Duke of Normandy, and King of England. Her immodesty that night was said to be so great, that either in regard thereof, or in spite of her sonne, the English called all strumpets by the name of *Harlets*, or *Harlots*, the word continuing to this day.—*Heylin's Cosmographie*, 1652.

ORIGIN OF MACARONISM.

THE following is said to be the origin of that once popular folly, macaronism.

Folengio Theophilus, of Mantua, known also by the title of Merlin Coocaye, an Italian poet, wrote a poem, the name of which was long after adopted for all trifling performances of the same species. It consisted of buffoonery, puns, anagrams, wit without wisdom, and humour without good grace, and was called, "The Macaroni," from the Italian cakes of the same name, which are sweet to the taste, but have not the smallest degree of alimentary virtue: on the contrary, they pall the appetite and cloy the stomach. These idle poems soon became the reigning taste in Italy and in France. They gave birth to Macaroni Academies, and reaching England, to Macaroni Clubs, till at last, every thing insipid, contemptible, or ridiculous, in the character, dress, or behaviour, of both men and women, was summed up in the despicable appellation of a "Macaroni," which was long, in particular, the common appellation of that most insipid, contemptible, and ridiculous character, an effeminate coxcomb. — *The Collector*, 1798.

A WILD GOOSE CHASE.

THE origin of the proverbial expression, a *Wild Goose Chase*, appears to be this: At one period in the history of the turf, whichever of two horses after running twelve score yards, could take the lead, had liberty to ride what ground the jockey pleased, the hidermost horse being bound to follow him, within a certain distance previously agreed on; and he that could distance the other won the

race. This was called a wild goose chase, but the practice soon stopped, for when two good horses were matched, neither was able to distance the other, till both were ready to sink under their riders; both horses were often spoiled, and the wager forced to be drawn at last. It is easy then to see, why a pursuit in which great fatigue is incurred, and no object obtained, should be called a *Wild Goose Chase*. — *Pocket Encyclopedia*, 1802.

CRONE, OR CRONEY.

CRONIE (from *cronus*), a contemporary disciple, or intimate companion, between a servant and a friend, a confidant; and perhaps may have this ancient etymology: Diodorus the philosopher was scholar to *Apollonius Cronus*, after whom he was called *Cronus*, the name of the master being transmitted to the disciple. — *Blount's Dicty*. 1681.

DRUID — WHENCE THE NAME.

THE Druids, who were the priests and philosophers of the Celts, had their name from the word *Druidh*, which in their language signifies *wise men*; and is still the *Gaelic* term for natural philosophers or magicians.

The common derivation given to *Druid* has been from *δρῦς* an oak. This was perhaps a natural thought to such as were better acquainted with the Greek than the Celtic tongue, but they should consider, that the Druids had probably their name before the Greek language, (of which a part is derived from the Celtic), had existed. — *Gaelic Antiquities*, by J. Smith, 1780.

ARSENAL—WHENCE THE TERM.

I was at the Arsenall, which is so called *quasi ars navalis*, because there is exercised the art of making tackling, and all other necessary things for shipping.—*Coryat's Crudities*, 1611.

BUBBLE AND SQUEAK.

THE dish so called ought to be made of *boiled* beef and cabbage, and both afterwards *fried*; and is supposed to have acquired that name from the ingredients in the first instance *bubbling* in the pot, and afterwards *squeaking* in the pan.

KILL DEVIL—WHY RUM PUNCH SO CALLED.

RUM punch is not improperly called kill devil, for thousands lose their lives by its means.—*History of Jamaica*, 1740.

COWARD—WHENCE THE TERM.

AGILLARIUS, in ancient law books, signifies a Heyward, or keeper of a herd of cattle in a common field.

The Agillarius, or Heyward of a town, or village, was to supervise the greater cattle, or common herd of beasts, and keep them within due bounds, and was otherwise called *Bubulcus*, *q. d.* Cow-ward, whence the reproachful term *Coward*.—*Dr. Rees's Cyclopaedia*.

DOIT, HE IS NOT WORTH A DOIT, &c.

DOITKIN, or doit, was a base coin of small value, prohibited by the Stat. 3. Henry V. c. 1. We still retain the phrase, in saying, when we would undervalue a man, "that he is not worth a doit." — *Jacob's Law Dict.*

FILBERT.

MR. MARSHALL in his ingenious work, entitled "The Rural Economy of the Southern Counties, 1798," has the following note, viz.

Filbert. This is merely of the hazel. In some provincial dialects I have heard it called "full beard," and the fruit "full beards." Is not this the etymon?

ROOKING — WHY THAT EXPRESSION
FOR CHEATING.

WHEN rooks make their nests, one of the pair always sits by to watch it, while the other goes to fetch materials to build it. Else, if both go, and leave it unfinished, their fellow-rooks, before they return again, will have carried away, toward their several nests, all the sticks and materials they had got together. Hence perhaps *Rooking* for cheating and abusing. — *Ray's Proverbs.*

SPIT—AS TWO SPIT DEEP, &c.

SPADE-BIT, the quantity of soil raised by one effort of the spade ; is perhaps the etymon of *Spit*. — *Provincialisms of the Midland Counties*. Marshall's *Rural Economy*.

THIMBLE.

MINSHAW supposes thimble to be a corruption of *thumb-bell*.

TRIDENT

Is the sceptre which poets and painters put into the hands of Neptune. It is in the form of a spade or fork, with three prongs or *teeth* ; hence the name. The poets inform us that Neptune by striking the ground with this trident, could throw the globe into convulsions, and produce an earthquake. It was an emblem of his power over the sea, the fresh waters, and the subteraneous waters. — *Archæological Dict.*

TURNPIKES.

WERE originally formed with a cross of two bars, armed at the end with *pikes*, turning on a pin, and fixed to prevent the passage of horses, &c. Hence the term.—*Rider*.

Notes on Names.

IN a humorous "Dissertation on the Names of Persons," published in 1822, it is remarked, how common it is to find names, among the English, expressive of the very reverse of the character or qualities of those whom they are intended to designate.

The following list of names of this description is then given.

"We have a Mr. *Light*, whose weight is only one stone less than that of the memorable *Lambert*; a Miss *Ewe*, who is the tenderest and most innocent lamb in the universe; a Mr. *Plot*, who never thought in his life; and a Madame *L'Estrange*, who is the commonest woman upon the town. One of the fairest ladies in the world is Mrs. *Blackmore*; and one of the fattest men Mr. *Lean*. Mr. *Wiseman* is, without exception, the greatest fool in the neighbourhood in which he resides; and *Price* is notoriously the name of a man of no price or value whatever.

"This populous city has been known to afford a very honest parson *Hell*, and Mr. *Death* a very ingenious apothecary.

"We never yet knew a Mr. *Short* who was much under six feet in height; and the friends of the two families swear that Mr. *Goodchild* broke the hearts of his father and mother, and drove another of his nearest relations to distraction, by his wicked and undutiful behaviour; while Mr. *Thoroughgood* turned out a complete rogue and vagabond at fifteen years of age, and was transported at the expence of government at five and twenty. Mr. *Gotobed*

is never so happy as when he can sit up all night smoking and drinking. Mr. *Hogg* is so particularly cleanly and neat in his person as to be the admiration of all his acquaintance. Mr. *Armstrong* has scarcely physical power in either of his arms to dance his own baby for five minutes; and Mr. *Playfair* is a notorious sharper. Mrs. *Small* is reported to be the lustiest woman in the three kingdoms. The only Mr. *Halfpenny* the world is at present acquainted with, is not worth a farthing. Many years have not elapsed since *Horace* drew beer at an ale-house in Wapping, and *Homer* was particularly famous for curing sore legs. Mrs. *Fury* is, perhaps, the quietest woman in Europe; Mrs. *Prate*, as is well known, has been always deaf and dumb; Mr. *Nightingale* has a worse voice than a raven; Mr. *Lightfoot* has lost one of his legs, and got the gout in the other; and poor Mrs. *Ogle* was born blind.

It is with sincere regret that we find ourselves able to add to this list, that we know a *Dean*, who is a common prostitute—a *Bishop*, who is little better than a knight of the post—and an *Abbot*, that loves blasphemy even better than venison.

One of the most miserable females we ever knew was Miss *Felicity Bliss*; and one of the most happy, because successful in her every pursuit, was Miss *Perdita Luckless*. It is not more true, that the general acceptation of the term “*a sad dog*,” is a merry fellow, than that Mr. *Dismal* is as pleasant and jovial an individual as any in his Britannic Majesty’s dominions. We do not know so poor and mean-spirited a wight in the world, nor one more fond of French kickshaws, than Mr. *John Bull*; Mr. *Bloodworth* is so pitiful a fellow, as to be worth no man’s resentment; and Mr. *Newbegin*, we fear, will never leave off his old courses.

Facetia, Anecdotes, &c.

“To palliate dulness, and give time a shove.”

Cowper.

MICHAELMAS EVE; OR, THE ANSERINE MASSACRE.

GANDER SOLUS.

- “The welkin low’rs, and clouds obscure the day,
 Portentous sights announce disasters rife,
 A culinary host in dread array
 Appears, with napkin’d head, and uplift knife.
- “O’er stubbles, commons, fens, hills, dales, we fly,
 In barns and stables seek for aid in vain;
 Our arts and tricks these murderous cooks defy,
 And destin’d hecatombs are yearly slain.
- “At Plutus’* fanes the altars soon will smoke,
 To him they offer up our very *soals*,†
 His future blessings merrily invoke,
 In sparkling goblets and full-flowing bowls.
- “Hard fate! that we, whose sacred tongue‡ decreed
 Safety to Rome, to enemies consigned,
 Should by such hands profane untimely bleed,
 And leave no traces of our fame behind!

* Geese are eaten by some at Michaelmas, “that they may not want money through the year.”

† The greatest delicacy of a goose.

‡ The sacred geese, kept in the capitol of Rome, by their cackling alarmed the sentries in the moment of imminent danger, and thereby the capitol was saved.

“ Where are ye, Romans! erst so famed in arms,
Whose force repelled these natives from their
coast?

No legions now protect us from alarms,
*They come — they conquer — and they rule the
coast!*”

Thus sung the prophesying bird of Jove,
When o’er his neck appeared the bloody knife;
The Parcæ’s shears to shun in vain he strove,
So gave to *sage* and *apple sauce* his life.

Newspaper, 28th Sept. 1780.

DIALOGUE BETWEEN ECHO AND A GLUTTON.

THE following lines, written in the year 1609,
are said to have induced *Butler* to pursue the same
idea in his *Hudibras*.

DIALOGUE.

Glutton. — My belly I do deify.

Echo. — Fie!

Gl. — Who curbs his appetite’s a fool.

Echo. — Ah! fool!

Gl. — I do not like this abstinence.

Echo. — Hence!

Gl. — My joy’s a feast, my wish is wine.

Echo. — Swine!

Gl. — We epicures are happy truly.

Echo. — You lie.

Gl. — May I not, Echo, eat my fill!

Echo. — Ill.

Gl. — Will it hurt me if I drink too much?

Echo. — Much.

Gl.—Thou mock'st me nymph, I'll not believe it.

Echo.—Believe it.

Gl.—Do'st thou condemn, then, what I do?

Echo.—I do.

Gl.—Is it that which brings infirmities?

Echo.—It is.

Gl.—Then, sweetest temperance, I'll love thee.

Echo.—I love thee.

Gl.—If all be true which thou do'st tell,
To gluttony I bid farewell.

Echo.—Farewell.

ANCIENT CUSTOM.

AMONG the ancient customs of this country, one of matchless absurdity was continued even to so late a period as the reign of George the First. During lent, an ancient officer of the crown, styled the *King's Cock Crower*, crowed the hour each night, within the precincts of the palace. On the Ash Wednesday after the accession of the House of Hanover, as the Prince of Wales, afterwards George the Second, sat down to supper, this officer abruptly entered the apartment, and in a voice resembling the shrill pipe of a cock, crowed "*past ten o'clock.*" The astonished prince, at first conceiving it to be a premeditated insult, rose to resent the affront; but upon the nature of the ceremony being explained to him, he was satisfied. Since that period, this silly custom, which was introduced to remind the court of their errors, by that clarion which called back Peter to repentance, has been discontinued.

ANECDOTE OF MR. PITT.

A CERTAIN lady of quality is said to have applied to Mr. Pitt, to know if her dear little *Pompey* and *Chloe*, came under the meaning of the *dog tax*, they being both females, and, like herself, two far advanced in life to increase the breed. The minister's answer was extremely neat : "Madam," said he, "as times are, there is no trusting to *age*, especially in *females*."

ANECDOTE.

LORD Commissioner Maynard was a very old man when he waited on the Prince of Orange (William the Third), to congratulate him on his safe arrival in England. "Sir," said the Prince, "you must have survived all the great lawyers of your time."—"I should, Sir," replied he, "have outlived the *law* too, had not your Royal Highness visited these kingdoms."

JEW PRINCIPLES.

JACOB LYONS, a jew, on his cross-examination some years back, in the Court of King's Bench, being asked if it was not against his religion to traffic on the Sabbath? replied, "he had not followed his religion a great while, *having got nothing by it*."

THE MISER'S PRAYER.

OH! LORD, thou knowest that I have nine houses in the city of London, and likewise that I have lately purchased an estate in fee-simple, in the county of Essex; I beseech thee to preserve the two counties of Middlesex and Essex from fire and earthquakes: and as I have a mortgage in Hertfordshire, I beg of thee likewise to have an eye of compassion on that county; and for the rest of the counties in England, thou may'st deal with them as thou art pleased.

Oh! Lord, enable the banks to answer all their bills, and make all my debtors *good men*. Give a prosperous voyage and return to the Mermaid sloop, which I have insured; and as thou hast said that the days of the wicked shall be but short, I trust in thee that thou wilt not forget thy promise, as I have purchased an estate in reversion, which will be mine on the death of that most wicked and profligate young man, Sir J. L. Keep our friends from sinking, and grant that there may be no sinking funds. Keep my son Caleb out of evil company, and gaming-houses; and preserve me from thieves and housebreakers, and make all my servants so honest and faithful, that they may attend to my interest only, and never cheat me out of my property, night nor day. *Amen*.

ANECDOTE.

JAMES the Second said, one day, to Mr. Clifton, "I do not know how it is, but a *modest* man never makes his way at Court."—"Please your Majesty, whose fault is that?" replied Mr. Clifton.

Miscellaneous.

"We may read, and read, and read again; and still glean something new, something to please, and something to instruct."-- *Hurd*.

MEMOIRS OF NELL GWYNN.

ELLEN GWYNN or GUYN, had little or no education. It appears from the "*State Poems*" that she was born in a night-cellar, sold fish about the streets, rambled from tavern to tavern, entertaining the company after dinner and supper with songs, her voice being very agreeable; was next taken into the house of Madam Ross, a noted courtesan; admitted afterwards into the Theatre Royal, as early as the year 1667, (see the drama of the *Maiden Queen*, and others of Dryden's plays for ten years successively); was mistress both to Hart and Lacey, two famous actors, and kept by one Buckhurst, whom Charles II. sent on a sleeveless errand to France, in order to favour his approach to her. From that period she began to be pretty well known, and is mentioned by Burnet and other historians.

There is nothing by which it appears that Lord Rochester was ever enamoured of her. Mrs. Barry was his passion, and Mrs. Botel antecedently to her, at the time when Gwynn trod the stage.

The king is said to have fallen in love with her on her speaking the epilogue of *Tyrannical Love*, which seems to have been written by Dryden on purpose. Nelly was highly favoured by Dryden. For many years he gave her the most showy and fantastic parts in his comedies. It looked as if he

played her at the monarch for a considerable time ; since, not to mention the epilogue last spoken of, he wrote on purpose for her an equally whimsical and spirited prologue, prefixed, as is thought, to *Aurengzebe*. At the other house, (viz. the duke's, under Killigrew's patent), Nokes had appeared in a hat larger than Pistol's, which gave the town wonderful delight, and by its effect alone, actually supported a bad play (perhaps *Mamamouchi*, or the Citizen turned Gentleman, a comedy by Ravenscroft). Dryden, much piqued at this, caused a hat to be made of the circumference of a hinder coach-wheel ; and as Nelly was low of stature, and what the French call *mignonne et piquante*, he made her speak under the umbrella of this hat, the brims thereof being spread out horizontally to their full extension. The whole theatre was in convulsions ; and the very actors giggled. Judge, therefore, what a condition the *merriest prince alive* was in at such a conjuncture. It was far beyond *odso* ! and *odsfish* ! for he wanted but little of being suffocated with laughter.

Madam Ellen (as she was styled in the drama, after she was declared the king's mistress), does not appear to have had any great turn for tragedy, one of her biographers stating, that he does not recollect her in any part of moment, but that of *Valeria* in *Tyrannic Love*, to which Dryden raised her, partly through partiality, and partly from its being necessary for her to die in that play, in order afterwards to rise and speak the epilogue. In comedy she was more excellent ; nevertheless she must not be ranked as an actress with the Quins, Davenports, Marshalls, Botels, Bettertons, and Lees, *du siècle d'or de Charles II.* which was in its highest lustre from 1665 to 1678. But of what the French call *enjoué*, she was a complete mistress,—

airy, fantastic, coquettish, sprightly, singing, dancing; made for slight showy parts, and filling them up, as far as possible, with great effect: as witness *Florimel*, in the *Maiden Queen* (to which she spoke the epilogue), *Jacinta*, in the *Mock Astrologer*, &c.

It is highly probable that Madam Ellen might have made a much more decent figure in life, had her birth and education been more fortunate; for she possessed, naturally, many good qualities, which no human disadvantages could quite destroy. She had no avarice; when her power increased, she served all her theatrical friends; she shewed particular gratitude to Dryden; and valued eminent writers, as Lee, Otway, &c. She was almost the only mistress of the king who was guilty of no infidelity towards him; nor did she relapse after his decease. Endowed with natural sagacity and wit, she made no ill use of them at court, paid no attention to ministers, nor ever acted as their creature. Her charities were remarkable; and, what was singular, she piqued herself on her regard for the Church of England, contrary to the genius of the court.

Once as she was driving up Ludgate Hill in a superb coach, some bailiffs were hurrying a clergyman to prison: she stopped, and having sent for the persons whom the clergyman named as being competent to speak to his character, and found from their account that he was an object of compassion; she discharged his debt instantly, and afterwards obtained him preferment.

She was by far the most popular of all the king's mistresses. An eminent goldsmith related, that when he was an apprentice he well recollected that his master had to make a most expensive service of plate, as a present from the king to the

Duchess of Portsmouth. He remembered perfectly that an infinite number of people crowded to the shop out of mere curiosity ; that they threw out a thousand ill wishes against the duchess, and wished the silver was melted and poured down her throat ; but added, that it was ten thousand pities his majesty had not bestowed this bounty on Madam Ellen.

Her picture, painted by Lely and others, pronounced her to be very beautiful, though low in stature and red-haired. A bust of her was formerly to be seen at Bagnigge Wells, which, though coarsely executed, proved her to have been what the French call *embonpoint*. This place was formerly one of her country houses, where the king and Duke of York frequently visited, and where she often entertained them with concerts, &c.

THE REQUISITES OF A BUFFOON.

THE office of buffoon is not the easiest in the world, nor is every body capable of acting in that capacity. No man can be a buffoon at his own pleasure ; he must be qualified for that avocation by nature, and be born with the talents necessary for it : and as there is nothing so foolish and ridiculous, and which one would more avoid, than a sorry buffoon, so, to make a good one, the most lively and brilliant wit and humour are requisite, accompanied by a natural impudence, and wisdom and judgment sufficient to tell a tale, or crack a jest *apropos*. It is also indispensable that the man who acts the buffoon should be thoroughly acquainted with the humour and character of the person whom he endeavours to divert, as well as with the peculiarities of him at whose expense he diverts him ; time and

place must be always considered ; he should be acquainted with the most secret affairs, have a good memory, with boldness, even to impudence to attack that particular class of men whom every body else worships, and who are never named but with reverence. Added to all this must be a certain peculiarity of air and gesture ; he must be able to writhe himself into a thousand different postures, if necessary ; and have so great a freedom of speech, that his tongue and words must never fail him. These indispensable accomplishments are not to be learned by art in a man's lifetime, if nature have not given him a genius for buffoonery. In short, all the qualities of an excellent comedian are requisite for a good buffoon ; and even these will not suffice, if he have not besides a ready and a dexterous hand. The venting of extempore jests is the most difficult task of any ; and the surest way to put a jester by trade out of countenance, be his address what it may, is to bid him say something presently and off-hand that shall make you laugh. Thus Cisneros, a famous comedian, conferring with his companion Moncanos on the subject of the king's having sent specially for them as the two most excellent buffoons of their times, said to him : " I believe, friend, it will not be amiss if we furnish ourselves with some pretty repartees and jests, that we may not be at a nonplus, and so lose our reputation, when we get to court ; for as soon as we arrive there, the king will certainly ask us whether we are Moncanos and Cisneros, to which, as I shall give you the honour of speaking first, as being the elder, you will of course answer yes ; if his majesty should then have a mind to try us by commanding us to say or do something on the spot to make him laugh, what shall we say to him ?"—" Say to him ? Why, what should we say ?"

quoth Moncanos, "but that *our pancake is not yet fried?*" And Moncanos was in the right on't, and talked like one who understood his business, and knew well that a man cannot at all times make a jest in the twinkling of an eye: it must be the effect of wit or chance; and though a man be actually born a buffoon, he will find it a hard matter to be so much a master of his mirth, as to be able at any time on demand to make another laugh. Sometimes the more he may desire to accomplish this, the less able he shall find himself. — *Mateo Aleman's Guzman d'Alfarache*, 1701.

THE DIFFERENCE BETWEEN CONSTITUTION AND GOVERNMENT.

THERE is nothing more common than for the generality of people to confound the distinction between Constitution and Government, under one and the same signification, and to look upon them as synonymous terms; whereas, in reality, there is a very wide difference between them. By Constitution we mean, whenever we speak with propriety, that assemblage of laws, institutions, and customs, derived from certain fixed principles of reason, and directed to certain fixed objects of public good, that compose the general system, according to which the community have agreed to be governed. By Government is meant, that particular tenor of conduct which a chief magistrate, and those under his direction and influence, hold in the administration of public affairs. We call that a good government, when the execution of the laws, the observation of the institutions and customs, in short, the whole administration of public affairs, is wisely pursued, and in strict conformity with the principles and

objects of the constitution. We call that, on the contrary, a bad government, when it is administered on other principles, and directed to other objects, either wickedly or weakly ; either by obtaining new laws which want this conformity, or by perverting old ones which had it. And when this is done without law, or in open violation of the law, we term it a tyrannical government.

In a word, constitution is the rule by which our ministers *ought* to govern at all times. Government is that by which they actually *do govern* at any particular time. The one may remain immutable ; the other may, and, as human nature is constituted, must vary. And in this light, constitution is the true criterion by which, at all times, and at all seasons, we are justly empowered to try the government of ministers.

A ROMAN FINE GENTLEMAN WITH HIS TRAVELLING EQUIPAGE.

T. VIDIVS POLLIO, wholly immersed in pleasure, was making the tour of the Asiatic towns for his recreation. The Roman method of travelling was on horseback, but Vidius rode in his four-wheeled chaise, followed by a couple of covered waggons, carrying his kitchen, tents, beds, and all the instruments of luxury. A litter, or hand-chair, likewise attended his pleasure, when he had a mind to exchange the jolting of a chaise for a smoother carriage ; otherwise the chair was occupied by a baboon he carried about to divert him. These four vehicles, with a great train of servants, and several wild asses, either for their milk or colts (for a suckling of this species was reckoned a dainty), made up his equipage.

SEVERE FROSTS,

From A.D. 220 to A.D. 1785.

IN the year 220, a frost in Britain, which lasted five months.

In 250, the Thames was frozen over nine weeks.

In 291, most of the rivers in Britain were frozen six weeks.

In 359, there was a severe frost in Scotland, which lasted fourteen weeks.

In 401, the Euxine sea was frozen over for twenty days.

In 508, there was so severe a frost all over Britain, that the rivers were frozen up for above two months.

In 558, there happened so severe a frost that the Danube was quite frozen over.

In 695, the Thames was frozen over for six weeks, when booths were built on it.

In 763, a great frost at Constantinople, began in October and lasted till February; the two seas there were frozen 100 miles from shore.

In 827, a great frost in England, which lasted nine weeks.

In 854, carriages were used on the Adriatic sea.

In 908, most of the rivers in England were frozen over for two months.

In 923, the Thames was frozen over for thirteen weeks.

In 987, a frost that lasted 120 days, beginning December 22.

In 998, the Thames was frozen over for five weeks.

In 1035, a frost on *Midsummer day*, so severe that the corn and fruit were destroyed.

In 1063, the Thames was frozen for fourteen weeks.

In 1076, a very severe frost in England, from November till April.

In 1114, several bridges in England, being then of timber, were broken down by a frost.

In 1205, a frost from January 14, to March 22.

In 1296, the sea between Norway and the promontory of Scagernit, frozen over.

In 1402, the Baltic was quite frozen over, from Pomerania to Denmark.

In 1409, a severe frost, with deep snow, which lasted fifteen weeks, and killed the small birds.

In 1426, the Baltic was frozen over.

In 1429 the Baltic again frozen over, so that the people travelled on the ice from Denmark to Lubec, Wismar, Rostock and Stralsund.

In 1434, the Thames frozen some miles below Gravesend, and fish and merchandise arriving at the mouth of the Thames, were obliged to be brought by land-carriage through Kent and Essex to London: the frost began in November and lasted till February.

In 1683, a frost for thirteen weeks.

In 1709, a great frost for three months, with heavy snows from December to March.

In 1716, a great frost, when a fair was held on the Thames.

In 1739, a remarkable frost, began on Christmas eve, and lasted nine weeks, when all sorts of carriages went upon the Thames, and all manner of diversions were carried on upon the ice. This is generally called the great frost of 1740, and it lasted one hundred and three days.

In 1763, a frost for ninety-four days.

In 1779, a frost for eighty-four days.

In 1784, one for eighty-nine days, and

In 1785, one for one hundred and fifteen days, being twelve days longer than that of 1740.

EARLY ARCHITECTURE.

THE first dwellings of some of the Britons are supposed by several antiquaries to have been pits and caves, many of which have been found in various parts of the country, with evidence of habitation.* Diodorus Siculus speaks of the houses of the Britons, at the time of the Roman invasion, as being built of wood, the walls made of wattling, a rough sort of basket work, resembling hurdles, and thatched with either reeds or straw. These wattled buildings, it appears, must have continued in use a very considerable time. Sammes, in speaking of the first church at Glastonbury, states, "the walls of the church were made of twigs winded and twisted together, after the ancient custom that kings' palaces are used to be built. So the king of Wales, by name Heolus Wha, in the year of our Lord 940, built a house of white twigs, to retire into when he came a hunting into South Wales; therefore it was called *Ty Gwyn*, that is the *white house*; for to the end that it might be distinguished from vulgar buildings, he caused the twigs (according to his princely quality), to be barkt; nay, castles themselves in those days were framed of the same materials, and weaved together; for thus writes Giraldus Cambrensis of Pembroke Castle: "Arnulphus de Montgommery," saith he, "in the daies of King Henry the First, built that small castle of twigs and slight turf." Such reed houses as these we all along see in Ireland, and in many places in England.

The next advance in improvement, was to fill up the chinks of the wattles, &c. with clay; and when

* See Martin's *Western Islands*, Borlase's *Antiquities of Cornwall*, &c.

some attempt at decoration was made, the dry clay wall was, according to Baxter, whitewashed with chalk, if it could be obtained. — *Magna Britannia et Hibernia*, 1629 ; *Pennant's London*, &c.

At the commencement of the 15th century, chimneys in the walls, or against the sides of houses, appear to have been a novelty. The houses of the common people consisted of only one floor ; the idea of boarding them, either at sides or bottom, had not then been conceived ; the ground in the inside was covered with a few rushes, and amongst these were thrown all the bones, dirt and filth, occasioned by the habitation of the family, which were seldom removed till they became offensive.

EXPERTNESS OF THE ANCIENT BRITONS IN WORKING METALS.

THE art of working in iron and steel had risen to such perfection in the 10th century, that even the horses of some of the chief knights and barons were covered with steel and iron armour. Artificers who wrought in iron were so highly regarded in that warlike time, that every military officer had his smith, who constantly attended his person, to keep his arms and armour in order.

The chief smith was an officer of considerable dignity in the court of the Anglo Saxon and Welsh kings, where he enjoyed many privileges, and his wages were much higher than those of any other artificer. In the Welsh court, the king's smith was next in rank to the domestic chaplain, and was entitled to a draught of every kind of liquor that was brought into the hall. — *Henry's History of Great Britain*.

SINGULAR APPLICATION OF PROPHECY.

IN the prophecies of Scripture, it is said, ecclesiastical and civil tyranny are described under the denomination of two beasts, particularly mentioned in the 13th chapter of Revelations. Vivian, a French writer, who published his works about eight years before the French Revolution, asserts, that these beasts meant the *king of France*, and the *pope of Rome*; and it is somewhat extraordinary, that the name *Ludovicus*, which is the Latin for *Louis*, should apply to the following lines in the Revelations: "Let him that hath understanding count the *number* of the beast, for it is the *number* of a *man*, and his number is *six hundred, three score and six*."—It applies thus:

L stands for.....	50
V	5
D	500
O	0
V	5
I	1
C	100
V	5
S	0

666

The exact number mentioned in the prophecy.

ANCIENT MILL-STONES.

THE ancient domestic mill-stones, called by the British *querns*, consisted of one circular flat stone of about eighteen inches in diameter, upon which was placed the upper stone, in shape resembling a

sugar-loaf, with a perforation through the centre, and on the side was fixed a handle. The whole was placed on a cloth, and the grinder poured in the corn with one hand, and with the other turned the upper stone with a rapid motion, while the meal ran out at the sides, and fell on the cloth. This mode of grinding was so tedious that it would employ two persons four hours to grind one bushel. — *Hilderwell's Scarborough*, 1798.

PUNCTUATION.

WHOEVER has the power, and will take the trouble, of examining the first printed books, will discover nothing which answers to our present system of punctuation, but merely arbitrary marks here and there, according to the humour of the printer.

In the 16th century, the stops began to assume their present appearance and use ; but they were not all produced at the same time. In the books of this age we first meet with the comma, the parenthesis, the note of interrogation, and the full point. After a lapse of many years the *colon* was discovered. "*Hackluyt's Voyages*," printed in 1599, contains the first instance of a *semicolon*, and, as though the editor did not fully apprehend the propriety of its general admission, it is but sparingly introduced. The note of admiration was last invented, and seems to have been added to the other stops at a period not far distant from our own times. — *Gentleman's Magazine*, 1811.

Origin of English Coins.

POUNDS, WHY SO CALLED IN MONEY CONCERNS.—PECUNIARY, WHENCE THE TERM, &c.

IN the earlier ages of society, sheep, swine, or oxen, were the chief requisites for the immediate necessities of life, as food and raiment, besides other uses to which they might be applied. Men at first carried on all their traffic with cattle, in which the whole of their wealth originally consisted. But because it soon became too troublesome and difficult a thing for a man to drive a flock of sheep, or a drove of swine before him, or to lead a cow or bullock by the horns for making of payments, and the wit and experience of men increasing, they began to consider what other commodity they possessed in common, that was next in value, and more portable; and finding that nothing was of more general use for all domestic purposes than iron or copper, which were all the metals then discovered, they fixed upon the latter, as being more ductile, and answering a greater variety of services, to be made their medium of exchange, mutually giving and receiving it by weight, for the purchase or pro-rate of the things they needed.

This metal they first divided by pounds; which word still remains among us, to signify twenty shillings; which is about the just value that so much copper bore in those days. This was called *as*, in Latin, which, according to Varro, is derived from *æs*, signifying copper. They used it first in bullion unmarked; but soon after, to save themselves the trouble and time of weighing this pound, or the

lesser parts of it, and to give it a readier currency, they stamped upon one side the figure of a ship, as an emblem of commerce, with the weight and value; and on the reverse, the picture of one of those beasts which are designed by the word *Pecus*, as being the most prized commodities; whence money came to be afterwards called *pecunia*, in Latin, and hence the English word "*pecuniary*."

But in the natural process of things, when states grew great, and men grew vain, the arms of the prince became substituted for the ship, and Constantine, out of a religious zeal, put a cross in the place of the beast. However, because in the old Gaulish language a ship was called *pile*, (from whence the word pilot) that side of the coin is still called *pile*, and the other cross, to this day; though different stamps have succeeded, and been varied in different reigns and nations since.

POUND.

THOUGH a pound is one of the most common denominations for money, it never was a *real coin*, either in gold or silver, in any age or country. Such large and ponderous coins would have been in many respects inconvenient. But for many ages, both in Britain and in other countries, that number of smaller coins which was denominated a pound in *computation*, or a pound in *sale*, really contained a *pound of silver*, and they might have been, and frequently were weighed, as well as numbered, to ascertain their value. If the number of coins that were denominated a *pound in sale*, did not actually make a pound in *weight*, an additional number of coins were thrown in to make up the weight.—*Henry's History of Great Britain*.

MONEY

WAS coined in the Temple of Juno *Moneta*, whence our English word *money*.

COIN.

COIN (*cuna pecunia*), seems to come from the French coign, i. e. *angulus*, a corner — whence it has been held that the ancientest sort of coin was square with corners, and not round as it now is.

CASH.

CASH in a commercial style signifies the ready money which a merchant or other person has at his present disposal, and is so called from the French term *caisse*, i. e. “chest or coffer,” for the keeping of money.

GUINEA.

THIS coin took its denomination *Guinea*, because the gold whereof the first was struck, was brought from that part of Africa so called; for which reason it likewise, formerly, bore the impression of an elephant.

The value or rate of the guinea has varied. It was first struck on the footing of 20s.; but by the scarcity of gold was afterwards advanced to 21s. 6d. and again sunk to 21s.

ANGEL.

THE angel, called in French *angelot*, was a gold coin, value ten shillings, struck in England, where some few are still to be seen in the cabinets of the curious. It had its name from the figure of an angel represented on it, which figure was adopted, according to Rapin and others, to commemorate a pun of Pope Gregory the Great, which seems to have greatly flattered the vanity of the nation. Struck with the fair complexions and blooming countenances of some Anglo-Saxon captives, who had been brought to Rome, he inquired of what nation they were, and what they were called, and being answered *Angles*: "Justly be they so called," quoth he, "for they have *angel*-like faces, and seem meet to be made co-heirs with the angels in heaven."

SHILLING.

THE etymology of the word *scylling* would lead us to suppose it to have been a certain quantity of uncoined silver; for whether we derive it from *scylan*, to divide, or *sceale*, a scale, the idea presented to us by either word is the same, that is, so much silver cut off, as in China, and weighing so much. — *Turner's Anglo-Saxons*.

There were none coined until 1504. Fabian mentions them under their proper name,³⁴ Henry VIII.—*Rider*.

WHY SIXPENCE CALLED A TESTER.

TESTER, is derived from the French word *tête*, a head. A piece of money stamped with a head, which in old French was called, "*un testion*," and which was about the value of an old English sixpence. Tester is used by Shakspeare.

Tester, sixpence, from *teston*, French, an old silver coin formerly worth 12*d.*, sinking by degrees to gilt brass, and sixpence.—*Cole's Dict.* 1708.

"Testons are gone to Oxford to study in Brazen-nose."

This proverb began about the end of the reign of King Henry the Eighth, at the same time as he debased the coin, allaying it with copper (which common people confound with brass). It continued till about the middle of Queen Elizabeth, who by degrees called in all the adulterated coin. *Testone*, and our English *tester*, came from the Italian *testa*, signifying a head, because that money was stamped with a head on one side. *Copstick*, in High Dutch, hath the same sense, i.e. *nummus capitatus*, money with a head upon it.—*Ray's Proverbs*.

GROAT.

OTHER nations, as the Dutch, Polanders, Saxons, Bohemians, French, &c. have likewise their *groats*, *groots*, *groches*, *gros*, &c. In the Saxon times, no silver coin bigger than a penny was struck in England, nor after the Conquest until Edward III., who about the year 1351 coined *grosses*, i.e. groats or *great pieces*, which went for 4*d.*, and so the matter stood till the reign of Henry VIII., who in 1504 first coined shillings.—*Encyclopedia*.

PENNY—HALFPENNY—FARTHING.

CAMDEN derives the word penny from the Latin *pecunia*, "money."

The ancient English *penny*, *penig*, or *pening*, was the first silver coin struck in England; nay, and the only one current among our Saxon ancestors; as is agreed by Camden, Spelman, Dr. Hicks, &c.

The penny was equal in weight to our three pence; five of them made one shilling, or scilling, Saxon; thirty a mark or mancuse, equal to our 7s. 6d.

Until the time of King Edward I. the penny was struck with a cross, so deeply indented in it, that it might be easily broke, and parted on occasion, into two parts, thence called *half-pennies*; or into four, thence called *fourthings*, or *farthings*. But that prince coined it without indenture: in lieu of which, he first struck round halfpence and farthings.

He also reduced the weight of the penny to a standard; ordering that it should weigh 32 grains of wheat, taken out of the middle of the ear. This penny was called the *penny sterling*. Twenty of these pence were to weigh an ounce; whence the penny became a weight as well as a coin.

The penny sterling is now nigh disused as a coin, and scarce subsists but as a money of account, containing the 12th part of a shilling, or the 140th part of a pound.

Penny, in ancient statutes, &c. is used for all silver money, and hence the *ward-penny*, *aver-penny*, *hundred-penny*, *tithing-penny*, and *brothel-penny*.

Notes on Names.

IT must be admitted to be singular that Mr. *Longan* is not an inch above the middle stature ; that there are not three greater slovens within the bills of mortality than Messrs. *Spruce*, *Buck*, and *Tidy* ; and that Captain *Slowman* actually achieved (about three years back), the task of going to Wetherby, in Yorkshire, and back again, in six days.

There is not in Europe a more civilized, domestic, or well-behaved man, than Mr. *Savage*. We know a Mr. *Sharp* who is as great a flat as Mr. *Flat* is a sharp. Mr. *Bachelor* has already had three wives, and is such a stickler for connubial happiness, that he swears he will never live single. We well recollect a lady who, when she married, became *A-miss* ; her husband, however, did not long survive their nuptials ; but still she continued *A-miss*, though many years a widow, until the day of her death. Mrs. *Diana Virgin*, on the other hand, having survived three husbands, died a widow at an advanced age, leaving a family of twelve children.

There are many better men in the world than Mr. *Best* ; Mrs. *Trollope* is really a tidy sort of body enough ; and we do not know a more sober man than Mr. *Drinkdregs*.

It has been remarked (by we know not whom), that nothing can be more ridiculous than, upon asking the name of a lean, weazel-faced fellow, whom we have been anxiously watching in apprehension lest the first puff of wind should carry him aloft, to be informed that it is *Hercules* or *Sampson Strong i'th'arm* ! So Smollett in his "Adventures

of an Atom," says : "Let us suppose a foreigner reading an English newspaper in these terms, 'Last Tuesday the Right Hon. Timothy Sillyman, secretary of state for the home department, gave a grand entertainment to the nobility and gentry, at his house in *Knave's Acre*. The evening was concluded by a ball, which was opened by Sir Samuel *Hog* and Lady Diana *Roughhead*. By the last mail from Germany we have certain advice of a complete victory which General *Coward* has obtained over the enemy. On this occasion the general displayed all the intrepidity of the most renowned hero. By the same channel we are informed that Lieut. *Little-fear* has been broke by a court-martial for cowardice. We hear that Edward *West*, Esq. will be elected president of the directors of the *East India Company*, for the ensuing year. It is reported that Commodore *North* will be sent with a squadron into the *South-sea*. Captains *East* and *South* are appointed by the lords of the Admiralty, commanders of two frigates to sail on the discovery of the *north-west* passage. Yesterday morning, Sir John *Summer*, bart. lay dangerously ill, at his house in *Spring Gardens*: he is attended by Dr. *Winter*, but no hopes are entertained of his recovery. Last week Mr. John *Fog*, teacher of astronomy in Rotherhithe, was married to the widow *Fairweather* of Puddledock. We hear from Bath that on Thursday last a duel was fought at Lansdown, between Captain *Sparrow*, and Richard *Hawk*, Esq. in which the latter was mortally wounded. Friday last ended the sessions at the Old Bailey, when the following prisoners received sentence of death.

"Leonard *Lamb*, for the murder of Julius *Wolf*; and Henry *Grave*, for robbing and assaulting Dr. *Death*, whereby the said *Death* was put in fear of his life. Giles *Gosling*, for defrauding Simon *Fox*

of four guineas and his watch, by subtle craft, was transported for seven years; and David *Drinkwater* was ordered to be set in the stocks as a perpetual drunkard. The trial of Thomas *Green*, whitster at Fulham, for a rape on the body of Flora *White*, a mulatto, was put off till next sessions, on account of the absence of two material witnesses, viz., Sarah *Brown*, clear-starcher, of Pimlico, and Anthony *Black*, scarlet-dyer, of Wandsworth."

All these appellations are truly British, and we can scarcely wonder at Smollett's "Atom" considering us as a nation of humourists, delighting in cross purposes, and ludicrous singularities.

THE NAMES OF ILLEGITIMATES.

Bastards are said to have not only their birth indicated by their surnames, but also the degree, rank, or station of their parents. Thus *Misson*, *Goodyson*, *Mollison*, *Anson*, *Jennison*, *Bettison*, and *Nelson*, were called after their mothers' names, those of their fathers being unknown. But *Misson* and *Goodyson* were evidently the *faux pas* of Miss and Goody; whereas *Jennison*, *Nelson*, *Betson*, &c. were the slips of dairy and milkmaids, or other girls in low situations. The like distinctions may be traced in illegitimates, the names of whose fathers were either unknown or concealed. Thus *Masterson* and *Stewardson*, show the children of the master and steward; while *Jackson*, *Tomson*, and *Wilson*, were the misbegotten offspring of hinds, servants, and labourers.

On this subject the following anecdote was told in America many years ago, and is referred to in the *Gentleman's Magazine*, 1820. The governor of West Florida gave a public dinner on the birth-day

of our late revered monarch, and his name was *Chester*. At the same table sat a witty counsellor named *Morrison*. After dinner, the toasts having gone cheerfully round, the governor, addressing the counsellor, said: "Is it true, Mr. Morrison, that, as I have been told, all names ending in *son*, are bastards?" The reply was instantaneous: "No, no, please your excellency, by no means; such are bastards, as I always understood, whose names are derived from *places*." The table was in a roar of laughter, and the governor did not venture on another joke the remainder of the evening.

The *Pains*, *Aikensides*, *Aikenheads*, and *Anguishes*, are said to have owed their appellations to the dolorous sensations of their ancestors; while the *Wilds*, the *Sanguines*, the *Joys*, the *Merrys*, and the *Bucks*, announce their descent from a set of happy thoughtless sinners of the earlier ages.

It was a custom among the ancient Irish, when the father died, for his son to take the name, lest it should be forgotten; hence the names *Fitz-herbert*, *Fitz-gerald*, derive their origin; not as denoting the individuals to be of spurious birth, as some have imagined, but in compliance with the custom observed before the use of surnames, when a person took his father's name, with the addition of his being his son; the prefix *Fitz* being a Norman word, derived from the French *fil*, a son.—*Camden's Remains*.

Curious Derivations, Origins, &c.

“Nay, nay; Maister Wiseman; tell us the *etymon*,---the *origo*---let us hear the *origin* o’t.”---*Old Play*.

DOWLE STONES—DOLE—DEALING.

DELE is a Saxon word, and wrote thus, dæl, which signifies pars, a part, or portion, and this comes from the Saxon verb dælan, *dividere*, to divide, to part, to distribute; from thence comes our English word dole, as “to *dole* out” any thing; so from the Saxon dæling comes our English word dealing, division, or partition. From hence it is that the stones, used as boundaries of lands, i. e. such as divide and distinguish lands one from another, are called dowle-stones.—*Fortesque’s Monarchy*, 1719.

MEASURES : ELL, FOOT, HAND, YARD, &c.

Most nations have regulated the standard of measures of length by comparison with the parts of the human body; as the palm, the hand, the span, the foot, the cubit, the ell, (ulna or arm), the pace, the fathom.

But as these are of different dimensions in men of different proportions, our ancient historians inform us, that a new standard of longitudinal measure was ascertained by King Henry the First; who commanded the ulna, or ancient ell, which answers to the modern yard, should be made of the exact length of his own arm.

PENNY-WEIGHT

Is a Troy weight, containing twenty-four grains; each grain weighing a grain of wheat gathered out of the middle of the ear, well dried. The name took its rise hence, that this was anciently the weight of one of our silver pennies.—*Encyclopedia*.

At this time (about 700 years ago), and long after, a pound of good money was a pound in weight; every penny weighing what we now call a penny weight; 20 pence weighed one ounce, and 240 pence, or 12 ounces, a pound.—*Parker's Norwich*.

GRAIN.

THE standard of weights was originally taken from ears of wheat, whence the lowest denomination of weights we have, is still called a *grain*, &c.

BACKGAMMON.

THE game of backgammon is said to have been invented in Wales about this period (i.e. from 900 to 1066), and derived its name from the two Welch words, *back*, little; and *cammon*, battle.—*Henry's History of England*.

FORTNIGHT AND SE'NNIGHT.

IN the Book of Domesday we often meet with *Tot noctes de Firma*, or *Firma tot noctium*; which is understood of entertainment of meat and drink for so many nights, for in the time of the English Saxons, time was computed not by days but *nights*;

and so it continued till the reign of Henry I., as appears by his laws, cap. 66. 76.: and hence it is still usual to say a *se'nnight*, i. e. *septem noctes*, seven nights, for a week, and a *fortnight*, for two weeks, i. e. *quatuordecem noctes*, or fourteen nights.

AVAST.

A TERM frequently used on board a ship, signifying to stop, &c. The word is formed of the Italian *vasta*, or *basta*, it is enough, it suffices.

ACE.

As was used to denote any integer, or whole. Whence the English word *ace*. Thus *as* signified the whole inheritance; whence *hares ex asse*, the heir to the whole estate.

AFFIDAVIT,

Is borrowed from the Canonists, among whom *affidare* is used for *fidem dare*, and so it signifies, he has sworn or given his faith, but with us it is generally taken for an oath, or deposition put in writing.—*Blount's Dict.* 1681.

ARRAIGN.

IN law, signifies to set a thing in order, or in its place. It is derived from the French *arraisonner*, i. e. *ad rationem ponere*, to call a man to answer in form of law, which comes from the barbarous Latin *adrationare*.

BUGLE-HORN.

THE *bugle*, or *beugle* horn is said to be so called from the *lowing* of oxen. *Beugler* is to *low*; an ox's horn is a *beugle*-horn.

GARBLE — GARB.

GARBLING of bowstaves, anno. 1 G. III. cap. 11. is the sorting or culling out the good from the bad. As garbling any thing is nothing more than purifying it from dust, or improper mixtures. It may seem to proceed from the Italian *garbo*, that is, fineness, neatness; whence probably we say, when we see a man in neat habit, "he is in a handsome garb." *Law Interpreter*, by Manley, 1671.

NICK NAME.

A name given in ridicule or contempt: from the French, *nom de nique*, in which language *niqne* is a movement of the head to mark a contempt for any person or thing.

GROCER—WHENCE THE TERM.

It is derived from *grossiere*, which signifies, in Italian, a man who buys silk from the weaver, and sells it to the mercer or wholesale dealer. This appellation was naturally applied to a dealer in Italian commodities, such as figs, raisins, oils, &c. —*Gentleman's Magazine*, 1795.

"Grocers, (by 37 Eliz. 3. 5.) were merchants that *engrossed* all merchandize vendible; but now

it is a particular and well-known trade," &c. &c. — *Law Interpreter by Manley*, 1672.

Jacobs says the same in his *Law Dictionary*, 1774.—*Ed.*

PASQUINADE, WHY LAMPOONS SO CALLED.

PASQUIN is a mutilated statue at Rome, in a corner of the palace of the Ursini. It takes its name from a cobbler of that city, called Pasquin, famous for his sneers and gibes, and who diverted himself by passing his jokes on all that went through that street. After his death, as they were digging up the pavement before his door, they found in the earth the statue of an ancient gladiator, well cut, but maimed and half spoiled; this they set up in the place where it was found, and by common consent named it Pasquin. Since that time all satires are attributed to that figure; and are either put into its mouth, or pasted upon it, as if they were written by *Pasquin redivivus*.

Pasquinade signified a satirical libel fastened to the statute of Pasquin; these were commonly short, witty, and pointed; and hence the term has been applied to all lampoons of the same cast.

PREVARICATE—WHENCE THE TERM.

THE Roman ploughman who went crooked (for they took great pains to make straight furrows, and of equal breadth), was said *delirare* and *prævaricare*, to prevaricate. Whence this word was transferred to express a crime in judicial proceedings.—*Pliny, Adam's Roman Antiq.* 1807.

EAGLE—WHY FEIGNED AS CARRYING JUPITER'S ARMOUR.

SPEAKING of lightning, the eagle and sea calf are never hurt therewith, wherefore the poets feign that the eagle carrieth Jupiter's armour.—*Coelson's Almanack*, 1680.

EYES DRAW STRAWS—WHENCE THE SAYING.

LET any one close his eyes nearly, and look at a candle placed at some distance; the rays of light will resemble straws both in *breadth* and *colour*. The motion of the eyelids will appear to *draw* them from the luminary to which they are directed. Therefore, those inclined to sleep will consequently, if looking towards a candle, occasion their eyes to draw straws. Whence the vulgar saying.—*Gentleman's Magazine*, 1790.

COURT OF ARCHES—WHY SO CALLED.

ARCHES, or Court of Arches, the chief consistory belonging to the archbishop of Canterbury, for debating of spiritual causes, so called because it is kept in Bow church, the top of whose steeple is raised of stone pillars, builded archwise, like so many bent bows.—*Philip's Dict.* 1671.

SOAP.

PLINY ascribes the invention of soap (*sapo*) to the Gauls, though he gives the preference to the

German soap. Professor Beckmann, however, afterwards mentions that the word *sapo* first occurs in Martial.

SUNDAY SCHOOLS.

THE excellent founder of Sunday Schools was Mr. Raikes, a gentleman of Gloucestershire, who, together with Mr. Stock, a clergyman in the same county, and who, we believe, was equally instrumental in the business with Mr. Raikes, shewed the example, and convinced many of the utility of the plan. From Gloucestershire the institution was quickly adopted in every county, and almost every town and parish of the kingdom.

FRESH WATER—SALT WATER.

After this they discoursed of salts, and bituminous matter, hid in the bottom of the sea. The weight of each particle of these salts is regulated in such a manner, that the sea cannot draw them upwards, whence it is that the vapours and rain which fall again upon the earth, not being overcharged with them, become plenteous sources of fresh water.—*Travels of Cyrus.*

CANT, CANTING—WHENCE THE TERM.

CANT, a quaint affected manner of speaking, adapted chiefly to the lower sort. Skinner racked his invention for the origin of this word ; which he successively deduces from the German, Flemish, and Saxon tongues. According to the general opinion, cant is originally the proper name of a

Cameronian preacher in Scotland, who by exercise had obtained the faculty of talking in the pulpit in such a tone and dialect, as was understood by none but his own congregation : since Andrew Cant's time, the word has been extended to signify all sudden exclamations, and whining unmusical tones, especially in praying and preaching. But this origin of the word has been disputed by others ; and perhaps the true derivation is from the Latin *cantare*, to sing.

FLUTE—WHY SO CALLED.

Its name is derived from the word *fluta*, the Latin name of the lamprey, or small eel, taken in the Sicilian seas, because, like that fish, it is long and perforated at the side. The flute was in great esteem with the ancient Greeks and Romans.—*Dr. Busby's Musical Dict.* 1800.

THE KING'S MEWS.

MUTARE signifies to mew up hawks, in the time of their moulting or casting their plumes. In the reign of Edw. II. the manor of Broughton, in the county of Oxford was held *per serjeantiam mutandi unum hostricum domini regis*, &c.—(*Paroch. Antiq.* 560.) *Mutatus accipiter* is a mewed hawk, and hence the *mews* (*muta regia*), near Charing-cross, London, late the king's stables, were formerly the *falconry*, or *pluce* for the king's hawks.

CASTLE AND THREE HANDS—WHY THE ARMS OF THE CITY OF ANTWERP.

ANTWERP, upon the Scheldt, is one of the most famous cities of the Pais Bas. It is the ancient Antuerpa, or Andoverpum of the Romans. The Germans call it Antorff, the Spaniards "Anveres, and the Italians Arversa. This city, like every other of distinction, has had its origin ascribed to fable. It was pretended that before Cæsar came to Gaul, a certain giant named Antigonus, dwelt in a castle upon the Scheldt, where he obliged every passenger to give him half of whatever they had. Those who refused, he punished by cutting off their right hand, and throwing it into the river. To support this fiction, they pretend that the name of this city is derived from *handt*, which means *hand*, and *werpen*, to cast or throw. Thus, according to these ingenious fabulists, Antwerp is derived, &c. To support still further this fable, they pretend that the figures of the castle and the giant, are, for this reason, borne in their processions, and particularly that which is called the *kirkmis*, and that it is even the cause of the castle and three hands forming the arms of the city.—*Register of the Times*, 1794.

BOSOM FRIENDS—WHENCE THE TERM.

ANCIENT nations used to recline on beds or cushions, and to lean upon each other at entertainments. This posture of eating was practised by the Greeks, Romans, &c., and is said to be the origin of our term "bosom friends."

Facetia, Anecdotes, &c.

“To palliate dulness, and give time a shove.”

Cowper.

ANECDOTES.

In the year 1732, one John Somerton tumbled from the upper gallery of the theatre into the pit, without receiving any hurt. When the play was over he told Mr. Rich that he had made himself *free of the gallery*, and hoped he should have the liberty of going *into* it when he pleased: to which Rich consented, with this proviso, “that he did not come *out* again in the *same abrupt manner*.”

An English officer was recommended to a certain admiral for a ship, as not only being a good commander, but one that would be of service, as he could *talk Spanish* very well. The admiral replied, that as to his talking Spanish, it could be of no advantage, for “if I sail to the Spanish coast, by G—d I shall talk to the Spanish in *plain English*.”

When George the First landed at Greenwich, the highest honour they could possibly pay to him was to elect him churchwarden, which was actually done. A dispute, however, afterwards took place in the vestry, “Whether he who was *elected to serve the office of king*, could serve the office of churchwarden at the same time?”

A town in the neighbourhood of Weymouth is said to have printed the following hand-bill :—

“ Whereas his majesty the king and queen is expected to honour this ancient corporation with their presents in the course of their tower : in order to prevent them from meeting no impediments in his journey, the worshipful the mayor and bailiffs have thought proper that the following regulations shall be prohibited as follows :

“ Nobody must leave no durt, nor nothing in that shape, before their doors nor shops, and all wheelbarrows, cabbage-stalks, and other wheel carriages, must be swept out of the streets.

“ Any one who shall fail offending in any of these articles, shall be dealt with according to law, without bail or mainprize.”

In a Dublin newspaper, some years back, it was stated, that “ in a late affray *five persons were killed*, and, if the military had not interfered in time, *something serious* might have happened.”

A clergyman (not an Hibernian) preaching on the omnipotence of the Deity, observed, that in every part of the world, and in every event, the *footsteps* of the almighty *hand* were visible.

American Anecdote.—A member of the general court of Massachusetts, who from accustoming himself to take a nap after dinner when at home, could not dispense with the custom even when attending in his seat as a legislator, occasioned much

sport, some years ago, by the following incident. A day was assigned for the second reading of a bill called the *Lumber Act*; and as our sleeper felt interested in this question, he requested a friend, who sat next him, to wake him if he should be so unlucky as to drop asleep before the bill was introduced. His friend, however, happening to step out, the Lumber Bill was called for and committed, during his absence; and on his return he found a discussion going on respecting a bill for preventing *fornication*. Just at this moment, as ill luck would have it, he happened to tread on the toe of his sleeping friend, who, supposing it a signal for his waking, to add his voice in favour of the Lumber Act, roused himself immediately, rubbed his eyes, and, perceiving a pause in the debate, he arose, and addressed the Speaker as follows: "Sir, I wish to speak a few words on the bill now in question. It affects my constituents very much, Mr. Speaker; as you cannot doubt, when I assure you that *above half our town get their living by it.*"

Bon Mot.—When a certain noble lord was ranger of Hyde Park, a lady, to whom it was generally thought he had paid unsuccessful addresses, as she was walking there, on a very windy day, happened to fall. His lordship being nearest to her, had the happiness to assist her in getting up; after which a friend of his lordship's assured him, that whatever opinion might before have been formed as to his interest in the lady, his lordship having picked her up in the park, at a time when he was ranger thereof, might now unquestionably lay claim to her *as a windfall*.

Anecdote of Dr. South, Chaplain to Charles the Second—The doctor one day preaching before the king and some of his dissolute courtiers (who had been spending the preceding night in a manner quite dissimilar from preaching and praying), observing his royal and noble auditors to have entirely resigned themselves to sleep, suddenly dropped in his discourse, and called three times on the Earl of Lauderdale; and on the earl's starting up, the doctor coolly addressed him in the following manner: "My Lord Lauderdale, I salled upon you, merely to caution you against snoring so loud, lest you should wake His Majesty."

The King and the Dervise.—A sultan amusing himself with walking, observed a dervise sitting with a human skull in his lap: not observing his majesty, the reverend old man was looking very earnestly at the skull, and appeared to be in a profound reverie. His attitude and manner surprised the sultan, who approached him, and demanded the cause of his being so deeply engaged in reflection. "Sire," said the dervise, "this skull was presented to me this morning, and I have from that moment been endeavouring in vain to discover whether it is the skull of a powerful monarch like your majesty, or of a poor dervise like myself."

Anecdote.—An old culprit was lately carried before a learned justice of the peace in the country. The constable, previously to commencing business, informed his worship, that he had in his custody John Simmons, *alias* Jones, *alias* Smith. "Very well," said the magistrate, "I will try the two women first—so bring in Alice Jones."—*Old Newspaper*.

Miscellaneous.

"We may read, and read, and read again; and still glean something new, something to please, and something to instruct."--*Hurd*.

CHARACTER OF THE WELSH IN THE TIME OF HENRY THE SECOND.

Not only the nobility and gentry, but the whole people of Wales, were universally addicted to arms. They paid no attention to commerce or navigation, and but little to agriculture, depending for sustenance chiefly on their cattle, and disliking, or rather disdaining, any labour, except the toils of war and hunting, in which from their infancy they trained themselves up with unwearied alacrity. Military exercises, or the severest fatigues in the woods and mountains, were their constant diversions in time of peace: and though their bodies were naturally not robust, yet by this manner of life, they became exceeding active, hardy, and dexterous in the use of their arms, and ever ready to take them up when occasion required it. To fight for their country, and lose their lives in defence of its honour and liberty, was their chief pride; but to die in their beds they thought disgraceful.

A very honourable testimony was given to their valour by King Henry the Second, in a letter to the Greek emperor, Comnenus. This prince having desired that an account might be sent him of all that was most remarkable in the island of Britain, Henry, in answer to that request, was pleased to take notice, among other particulars, of

the extraordinary courage and fierceness of the Welch, "who were not afraid to fight unarmed with enemies armed at all points, willingly shedding their blood in the cause of their country, and purchasing glory at the expense of their lives." But these words must not be taken in too strict a sense, as if they had absolutely worn no armour; for they used small and light targets, which were commonly made of hides, and sometimes of iron; but except their breasts, which they guarded, all the rest of their bodies were left defenceless, nor did they cover their heads with casques, or helmets, so that in comparison of the English, or other nations of Europe, they might be called "unarmed." Their offensive weapons were arrows, and long pikes, or spears, which were of great use against cavalry; and these they, occasionally, either pushed with, or darted; in which exercise the whole nation was wonderfully expert; but more especially those of North Wales, who had pikes so strong and well pointed, that they would pierce through an iron coat of mail; but those of South Wales, and particularly the province of Guent, or Monmouth, which was then a part of that kingdom, were accounted the best archers, not being inferior in the use of the long bow to the Normans themselves.

The common people fought on foot; but some of the nobility began now to ride upon horses bred in their own country, which were high mettled and swift, but not very strong; and even these gentlemen would frequently dismount, both in combating, and when they fled, the nature of their country, as well as their discipline, being better adapted to foot than horse. Their first onset was terrible, but if stoutly resisted they soon gave ground, and could never be rallied; in which they resemble other barbarous nations, and particularly

the Britons and Celts, their forefathers. Yet, though defeated and dispersed, they were not subdued, but presently returned to make war again upon those from whom they fled, by ambuscades and night marches, or by sudden assaults when they were least expected, in which their agility, spirit, and impetuosity, made up what they wanted in weight and firmness: so that although they were easily overcome in a battle by regular troops, they were with great difficulty vanquished in a war. The same vivacity which animated their breasts, inspired their tongues. They were of quick and sharp wit, naturally eloquent and ready in speaking, without any awe or concern before their superiors, or in public assemblies; but from this fire in their tempers they were all very passionate, vindictive, and sanguinary in their resentments; nor was their revenge only sudden and violent when they received any personal injury or affront, or while the sting of it was recent in their minds; but it was frequently carried back by a false sense of honour, even to very remote and traditional quarrels in which any of their families had been engaged. For not only the nobles and gentry, but even the lowest among them had each by heart his own genealogy, together with which he retained a constant remembrance of every injury, disgrace, or loss, his forefathers had suffered, and thought it would be degenerating not to resent it as personal to himself; so that the vanity of this people, with regard to their families, served to perpetuate implacable feuds, and a kind of civil war among private men; besides the dissensions it excited among their kings and chief lords, which proved the destruction of their national union, and consequently broke their national strength.

They were in their nature very light and inconstant, easily impelled to any undertaking, even the

most wicked and dangerous, and as easily induced to quit it again ; desirous of change, and not to be held by any bonds of faith or oaths, which they violated without scruple, or sense of shame, both in public or private transactions. To plunder and to rob was scarcely accounted dishonourable among them, even when committed against their countrymen, much less against foreigners.

They hardly ever married without previous cohabitation, it being customary for parents to let out their daughters to young men upon trial for a sum of money paid down, and under a penalty agreed upon between them, if the girls were returned upon them. The people in general, more especially their princes and nobles, gave themselves up to excessive lewdness ; but were remarkably temperate in eating and drinking, constantly fasting until evening, and then making a sober meal ; unless when they were entertained at the tables of foreigners, when they indulged themselves immoderately both in liquor and food, passing at once from their habit of abstinence, to the most riotous and brutal excess ; but, nevertheless, when they came home, they returned with great care to their former course of life, and none of their nobles were led by the examples of the English to run out their fortunes by a profuseness in keeping a table. No kind of luxury was yet introduced into their manner of living, not even a decent convenience or neatness. They seemed to be proud of not wanting those delicacies, which other nations are proud of enjoying. Their kings, indeed, and a few of their principal nobles, had built some castles in imitation of the English, but most of their gentry still continued to dwell in huts made of wattles, and situated in solitudes, by the sides of the woods, as most convenient for hunting and pasture, or for a retreat in

time of war. They had no gardens, orchards, nor any improvements about their dwellings, which they commonly changed every year, and removed to other places, (as the Britons and Celts their ancestors had been accustomed to), for the sake of fresh pasture, and a new supply of game.

Their furniture was as simple and mean as their houses, such as might answer the mere necessities of gross and uncivilized nature. The only elegance among them was music, which they were so fond of, that in every family there were some who played on the harp; and skill on that instrument was valued by them more than all other knowledge. This greatly contributed to keep up that cheerfulness, which was more universal and constant in the Welsh, than in the Saxons or Normans.

Notwithstanding their poverty, they were so hospitable, that every man's house was open to all; and thus no wants were felt by the most indigent, nor was there a beggar in the nation. When any stranger or traveller came to a house, he used no other ceremony than at his first entrance to deliver his arms into the hands of the master, who thereupon offered to wash his feet; which, if he accepted it, was understood to signify his intention of staying there all night; and none who did so were refused. Whatever the number or quality of their guests might happen to be, the master and mistress of the house waited on them, and would not sit down at table with them, or taste any food until they had supped. The fire was placed in the middle of the room, on each side of which was spread a coarse bed of hemp, over a thin mat of rushes, where the whole family and their guests slept together, without even a curtain between them. Their feet lay always next to the fire, which, being kept burning all night, supplied the

want of bed-clothes, for they had no covering but the clothes they wore in the day.

It was customary for them to receive in a morning large companies of young men, who following no occupation but arms, whenever they were not in action strolled over the country, and entered into any house they found in their way, where they were entertained until the evening with the music of the harp, and free conversation with the young women of the family.

Whenever any of them happened to meet a monk, or other ecclesiastic, they instantly threw down their arms, and bowing their heads implored his blessing. When they undertook a journey into any foreign country, or when they married, or were enjoined by their confessors any public penance, they paid a full tenth of all their goods, which they called "the great tythe," in the proportion of two parts to the church where they had been baptised, and one to their bishop.

A DISSERTATION ON TAILS ;

Particularly those worn by the human species, being an Oration delivered by a Student in the College of —.

THE Tail, gentlemen, is so great, so distinguished an ornament to the person, either in bipeds or quadrupeds, that it has excited equally my astonishment and indignation, to find that it has never been celebrated by the pen of any eminent writer, either in verse or prose ; a subject which, in the hands of a skilful orator, might be turned and twisted in a thousand ways, and give scope to the most beautiful flourishes of rhetoric !

My poor abilities, I own, are very unequal to the task ; yet shall I do my best to treat of the subject in a plain unadorned manner, endeavouring with all the accuracy I am capable of, first, to make some researches into the antiquity of tails ; secondly, to illustrate their beauty, dignity, and use ; and lastly, to treat of the various substitutes that have been made use of, to supply the want of this natural ornament, and particularly of the British *queue*, or *pig-tail*, so much in vogue in this noble seminary.

First, then, of the *antiquity of Tails*.

When we consider how kind Nature has been to the lower part of the creation,—when we contemplate the bushy tail of the fox, the shady umbrella of the squirrel, the gorgeous train of the peacock, the scaly folds of the dragon, or the graceful appendages which deck the monkey race, now curling over their heads, now spread on the ground in spiral folds, and now assisting them in their flight from tree to tree,—we are apt to repine at our own deficiency, and to wonder that Nature, who has been so liberal to other creatures, should have sent man, her prime work, out into the world, so destitute and unfurnished ; but let us not judge too rashly. In the golden age every thing was produced far more perfect than at present ; the fruits of the earth were brought to maturity without the least culture ; not only the necessities, but the elegancies of life rose spontaneously : the woolly vesture of the sheep was now stained with lovely yellow, now tinged with azure, and now glowed with the Tyrian purple. Can it be imagined, then, that man was obliged to have recourse to art, as in these latter ages, for so natural, so becoming a part of his attire ? Surely not. The familiarity which seems then to have prevailed between man and his brethren of the wood, affords a fresh presumption in

favour of this opinion ; for such an intimacy would scarcely have been formed, had there been so characteristical a difference between them. There is even a tradition among the Japanese, that the genius Lien Tien Chi, (who seems to answer to the European Prometheus), at first gave his man a longer and more magnificent tail than any other creature ; but upon his murmuring that he had not the wings of an eagle, nor the trunk of the elephant, Lien Tien Chi, in great wrath, took away his tail, and gave it to the monkey, who was before that but very scantily provided.

Others say that the great emperor Xo Ho Chang-fu, cousin to the moon, in a battle with the Tartars, was seized with a sudden panic, and, flying through a wood, his tail was so entangled in the brakes, that he found himself obliged to leave it behind him ; upon which his courtiers (for courtiers were sycophants in all ages), immediately cut off theirs, to lessen their monarch's disgrace, from which time they grew out of fashion.

I shall not here insist on the Rabbinical fable, that man was at first created with a tail, but that it was afterwards cut off, and woman made out of it. This has too much of the air of fiction ; and I should be sorry to have my system rest on an account, as improbable in itself, as injurious to the fair sex.

But without examining the records of such remote antiquity, many terms and usages still current among us, plainly refer to such a custom. "*It is neither head nor tail,*" "*I can make neither head nor tail of it,*" would seem to imply that the two parts are of equal dignity and importance, and that it was reckoned as singular to appear without the one as the other. The whole army "*turned tail,*" and fled, is also a phrase which is to be met with

in the most accurate and polite authors, and which could never have obtained, if the part in question had not originally belonged to man.

To mention one instance more, cutting off *entails*, which appears to us a strange and unmeaning term, seems to have taken its rise from the manner of disinheriting among the ancients, which (if I may be allowed to conjecture), was signified by cutting off the tail, when a son or next heir proved undutiful, by which ceremony he was deprived of the succession; a severe and ignominious treatment.

Thus much, I should imagine, might serve to show the great probability at least of tails being originally natural to us; but, if the fact should still seem dubious, it ought not, however, to prevent us from endeavouring to supply them by art. Nature has not given to man the fur of the beaver, nor the fleece of the sheep, but he has reason and invention, by which he is able to imitate or surpass the covering of any other animal, and it is fit and proper he should exert them.

I come now to consider the beauty, use, and dignity of tails.

Of their beauty little need be said; it is striking, it is self-evident. Nor is their use less apparent. The tail supplies the fox with his various stratagems; it serves the swallow for a rudder in sailing through the air; the beavers make use of it on various occasions for carts and barrows in building their houses, and for trowels in their mason work. The Syrian sheep are so jealous of the dignity of them, as to have little carts made for them, in which they take the trouble of dragging them about, lest they should be soiled in the dirt.

To other animals they afford a cheap diversion, and I cannot help wishing that many subtle logi-

cians, and puzzling schoolmen, makers of anagrams and acrostics, and metaphysicians who prove that there is no such thing as matter or motion, had so easy, simple, and innocent an amusement always at hand, as a cat enjoys in running after her own tail.

There has ever been a propensity in man to supply the deficiency we have been speaking of by some artificial ornament. The sweeping trains of the ladies, the bushy fleece of the judges, which spreads down half their back, the knowing wigs of counsellors, and the long, straight, taper pig-tail of the beau of the last, but of the steady old gentleman of the present generation, seem to be imitations of different patterns. In Turkey it is made the highest badge of nobility. When the Grand Signor considers what shall be done for the man whom he delights to honour, he makes him Bashaw of one Tail; if he be a great favourite he gives him two; but if his merits are very extraordinary indeed, he makes him *Bashaw of three Tails*, which is considered the highest honour the sultan can confer upon a subject.

Something like this formerly took place amongst our physicians, where the tails of the tie-wig usually settled precedence, and indicated the merit of the wearer. The Turks likewise hang out this as an ensign of war, and when the black horse's tail is displayed upon their standard, their enemies tremble no less than if some comet hung over their heads, with omens of ruin and devastation.

In one or two circumstances only, I would take the liberty to suggest an alteration; and first, as there are various patterns for imitation, would it not be better to choose one from a more graceful animal than the pig? The monkey's, for instance, is infinitely more flowing and *dégagée*; and secondly, I can see no sort of reason for changing the

ancient situation of the tail ; but this I submit to better judges. *Cetera desunt.*

TOBACCO.

HEYLIN in his "Cosmographie," 1652, speaking of Peru, says :—

"Not less profitable than the metalls, is one of those vulgar plants, I mean *tobacco*, growing more abundantly here than in any other countries of America: for which cause, and the resemblance which it hath to *henbane*, in form and quality, it is called the *henbane of Peru*, by Gerrad and some others of our modern herbalists. A plant which, though in some respect, moderately taken, it may be serviceable for physick, yet besides the impairing of our inward parts, the immoderate, vain, and fantastical abuse of this stinking weed, corrupteth the naturall sweetness of the breath, stupifieth the brain, and indeed is so prejudicial to the general esteem of our countrymen, that one saith of them, *Anglorum corpora qui huic plantæ tantopere indulgent, in barbarorum naturam degenerasse videntur.* The two chief virtues ascribed unto it are that it avoideth rheume, and is found to be a sovereign antidote against *lues venerea*. For this last like enough it is, that so unclean a disease may be helped with such an unsavory medicine. But for the second it may perhaps consist more in opinion, than truth or reality ; the rheume which it is said to void, being no more than what it breedeth at the present. We may as well conclude that bottled ale is good for the breaking of winde, (which effect we finde commonly to follow on the drinking of it), though indeed it be only the same winde which itself conveyed into the stomack. But tobacco is

by few now taken as medicinal ; it is of late times grown a *good fellow*, and fallen from a physitian to a complement : an humour which had never spread so far among us, if the same means of prevention had been used by the Christian magistrates, as was by Morat Bassa among the Turks ; who commanded a pipe to be thrust thorow the nose of a Turk whom he found taking tobacco, and so to be carried in derision all about Constantinople. It is observed that the taking of tobacco was first brought into England by the marriners of Sir Francis Drake in 1585 ; and that it happened not unfitly in the way of an antidote to that immoderate use of drinking, which our low-country soldiers had brought out of the Netherlands much about that time, anno 1582. Before which time, the English of all northern nations were deemed to be the most free from that swinish vice, wherein it is to be feared that they have now much outgone their teachers, the Dutch.”—*Heylin’s Cosmographie*, 1652.

Sir Walter Raleigh was the first who brought tobacco into England and into fashion. They had first silver pipes. The ordinary sort made use of a walnut-shell and a strawe. I have heard my grandfather say, that one pipe was handed from man to man round the table. Within these thirty-five years (written about 1680), it was scandalous for a divine to take tobacco. It was then sold for its wayte in silver. I have heard some of our old yeomen neighbours say, that when they went to market they culled out their biggest shilling to lay in the scales against the tobacco. Now the customers of it are the greatest his Majestie hath.—*Aubrey MSS.*

INVENTION OF GUNPOWDER.

As the origin of printing, an art calculated for the promotion of knowledge and the general good of mankind, is generally referred to the Germans, so are they likewise supposed to be the authors of those destructive and murderous inventions of guns and gunpowder. The discovery indeed, like many others, seems to have been casual; and according to Polydore Virgil the name of the inventor is not known. Trevet says the person was a monk of Friburg, whose name was Anelzen; but other authors, with more probability, ascribe it to Bartholdus Schwartz, a friar, who in making chemical experiments mixed some salt-petre and brimstone with other ingredients, and set them upon the fire in a crucible, into which a spark happening to get, the pot suddenly burst with great noise and violence. This unexpected effect surprised him at first; but repeating the experiment, and finding it constant, he set himself to work to improve it: to which purpose he caused an iron tube to be made with a small hole at the end; and putting in some of his new composition, together with some little stones, he set fire to it, and found it answer his expectations by penetrating all before it. This Schwartz, say they, taught the use of gunpowder to the Venetians, who first employed it in their war with the Genoese in 1330; but the invention is undoubtedly of an earlier date; for we read, that when Alphonsus, king of Castile, besieged the Moors in 1343, they discharged a sort of iron mortars which made a noise like thunder; and this is confirmed by what Don Pedro, bishop of Leon, relates in his chronicle of king Alphonsus, who reduced Toledo, namely, that "in a sea-fight between the king of Tunis, and the Moorish king of

Seville, about that time, the Tunicians made use of iron tuns or barrels, from whence they threw thunder-bolts of fire." Add to this what Du Cange tells us, that the registers of the chambers of accounts in France make mention of gunpowder as early as the year 1338, but after all there is sufficient reason to think, that our celebrated friar Bacon understood the composition of gunpowder long before Schwartz was born, or any mention is made of its being used in war.—*Beauties of Nature and Art.*

THE SPECTRE OF THE BROKEN.

The Spectre of the Broken is a curious phenomenon observed on the summit of the Broken, a mountain in Hanover. We have the following account of it by M. Hane. "After having been here," says he, "for the thirtieth time, and having procured information respecting the above-mentioned atmospheric phenomenon, I was at length, on the 23d of May, 1797, so fortunate as to have the pleasure of seeing it; and perhaps my description may afford satisfaction to others who visit the Broken through curiosity. The sun rose about four o'clock, and the atmosphere being quite serene towards the east, his rays could pass without any obstruction over the Heinrichshöhe. In the south-west, however, towards Achtermannshöhe, a brisk west wind carried before it thin transparent vapours, which were not yet condensed into thick heavy clouds.

About a quarter past four I went towards the inn, and looked round to see whether the atmosphere would permit me to have a free prospect to the south-west; when I observed, at a very great distance towards Achtermannshöhe, a human figure of

a monstrous size. A violent gust of wind having almost carried away my hat, I clapped my hand to it by moving my arm towards my head, and the colossal figure did the same.

The pleasure which I felt on this discovery can hardly be described ; for I had already walked many a weary step in the hope of seeing this shadowy image, without being able to gratify my curiosity. I immediately made another movement by bending my body, and the colossal figure before me repeated it. I was desirous of doing the same thing once more, but my colossus had vanished. I remained in the same position, waiting to see whether it would return ; and in a few minutes it again made its appearance on the Achtermannshöhe. I paid my respects to it a second time, and it did the same to me. I then called the landlord of the Broken ; and having both taken the same position which I had taken alone, we looked towards the Achtermannshöhe, but saw nothing. We had not, however, stood long, when two such colossal figures were formed over the above eminence, which repeated our compliments by bending their bodies as we did ; after which they vanished. We retained our position ; kept our eyes fixed on the spot, and in a little time the two figures again stood before us, and were joined by a third. Every movement that we made by bending our bodies these figures imitated, but with this difference, that the phenomenon was sometimes weak and faint, sometimes strong and well defined. Having thus had an opportunity of discovering the whole secret of this phenomenon, I can give the following information to such of my readers as may be desirous of seeing it themselves. When the rising sun, and according to analogy, the case will be the same at the setting sun, throws his rays over the Broken upon the

body of a man standing opposite to fine light clouds, floating around or hovering past him, he need only fix his eyes stedfastly upon them, and, in all probability, he will see the singular spectacle of his own shadow extending to the length of five or six hundred feet, at the distance of about two miles before him."

If our memory does not deceive us, there is in one of the volumes of the Manchester Transactions, an account of a similar phenomenon observed by Dr. Ferrier, on a hill somewhere in England.—*Addition to Encyclopedia.*

THE LEGEND OF ST. ANTHONY—ST. ANTHONY'S PIG.

SAINT ANTHONY was born in Egypt in 251, and inherited a large fortune, which he distributed among his neighbours and the poor, retired into solitude, founded a religious order, built many monasteries, and died anno 356. Many ridiculous stories are told of his conflict with the devil, and of his miracles. There are seven epistles extant attributed to him.

St. Anthony is sometimes represented with a fire by his side, signifying that he relieves persons from the inflammation called after his name; but always accompanied by a hog, on account of his having been a swineherd, and curing all disorders in that animal. To do him the greater honour, the Romanists in several places, keep, at common charge, a hog denominated *St. Anthony's hog*, for which they have great veneration. Some will have St. Anthony's picture on the walls of their houses, hoping by that to be preserved from the plague; and the Italians, who do not know the true signifi-

cation of the fire painted by the side of their saint, concluding that he preserves houses from being burnt, invoke him on such occasions. Both painters and poets have made very free with this saint and his followers ; the former by the many ludicrous pictures of his temptation ; and the latter, by divers epigrams on his disciples or friars ; one of which is the following, printed in Stephens's " World of Wonders."

" Once fed'st thou, Anthony, an herd of swine,
And now an herd of monks thou feedest still,
For wit and gut alike both charges him ;
Both loven filth alike ; both like to fill
Their greedy paunch alike ; nor was that kind
More beastly, sottish, swinish than this last ;
All else agrees, one fault I only find,
Thou feedest not thy monks with oaken mast."

REFLECTIONS OF A DERVISE.

A DERVISE, remarkable for the sanctity of his life, went one day to the house of a confectioner at Bagdad, the master of which, eager to entertain the holy man, presented a vase filled with honey ; but scarcely had he uncovered it, when a swarm of flies settled on the honey. The confectioner took a fan, in order to put them to flight—the flies that were on the edges of the vase easily saved themselves, but those that were greedy had by throwing themselves into the middle, become clogged with the honey, and could not fly away. The Dervise, absorbed in a profound reverie, examined this sight with great attention, and when he recovered himself a deep sigh escaped him. The confectioner, surprised, asked him the cause of it. " The vase," said the Dervise, " I was considering as this world, and these flies as the inhabitants of it. Those

who have stopped on the border of the vase resemble the wise, who, setting bounds to their desires, do not run like madmen after pleasures, but content themselves with moderately tasting them. While those who have plunged into the middle of the vase, represent those, who, giving reins to their irregular passions, abandon themselves, without restraint, to all sorts of sensuality.

“When,” continued the holy man, “the angel of death, arriving with rapid flight upon the surface of the earth, shall shake his tremendous wings, the men who shall have stopt on the borders of the vase of this world will freely take their flight, and soar with facility and rapture to the regions of eternal day: but those who, slaves to sensuality, shall have plunged themselves into the empoisoned vase of pleasure, will sink deeper therein, and at last be precipitated into the unfathomable abyss of endless night.”—*Translated from the French of the Abbé Velly.*

LACONICS.

From the French.

THOUGH some women without fortunes have made the marriage state happy, it was owing to this reason; that the husband had fortune enough for both.

It is more easy to appear worthy of a preferment which we have not, than of that which we have.

Adversity is the touchstone of friendship.

Kindnesses are written on the sand, and the least wind effaces them ; but injuries are graven on marble, and nothing can obliterate the impression.

Prudence without courage is useless ; and courage without prudence is madness.

He is not so great an orphan whose parents are dead, as he who is void of education.

CAUSE OF THE APPEARANCE OF YOUNG FROGS AFTER RAIN.

FROGS are produced in the same manner as other oviparous animals. The female lays her eggs, and deposits them in holes of the earth, where she nurses them as toads do their young ones. After great rains, the water, deluging the little caverns in which they lay their nests, obliges them to leave them to prevent destruction. This sudden appearance of frogs, after a great deal of rain, induced the common people to imagine that they were engendered in the rain, and so came down from the skies. In Lapland, the sudden appearance of rats, bred in the mountains, after heavy showers, gave rise to the same opinion in that country concerning their generation.—*French Anas*, 1797.

ANCIENT DRESS OF THE IRISH.

GIRALDUS CAMBRENSIS, A. D. 1180, informs us, that the Irish wore *braccæ*, or breeches, that is, the

long ancient breeches now called pantaloons or trowsers. On old monuments, the Irish kings are dressed in a close tunic or vest, long trowsers down to the ankle, and a long robe fastened on the breast by a large broach.

THE CART OF THE ANCIENT BRITONS.

THE Carrus, or Currus, was the common cart or waggon. This kind of carriage was used by the ancient Britons, in times of peace, for the purpose of agriculture and merchandize, and in time of war for carrying their baggage, wives, and children, who commonly followed the armies of all the Celtic nations.—*Henry's History of England.*

ALMS-HOUSES—POOR RATES.

BEFORE the Reformation there were no poor's rates; the charitable doles given at religious houses, and church-ales, in every parish, were sufficient. In every parish there was a church-house to which belonged spits, pots, crocks, &c. for dressing provisions. Here the house-keepers met and were merry, and gave their charity. The young people came there too, and had dancing, bowling, shooting at the butts, &c. According to A. Wood, there were few or no alms-houses before the time of Henry VIII., that at Oxford, opposite to Christ church, is one of the most ancient in England.—*Note to Valentine Greene's Worcester, 1796.*

Curious Derivations, Origins, &c.

“Nay, nay; Maister Wiseman; tell us the *etymon*,---the *origo*---let us hear the *origin* o’t.”---*Old Play*.

TOWN GUARD OF EDINBURGH—THE ORIGIN OF.

By the overthrow of James IV., at the battle of Flodden, the city of Edingburgh was overwhelmed with grief and confusion, that monarch having been attended in his unfortunate expedition by the Earl of Angus, then provost, with the rest of the magistrates, and a number of the principal inhabitants, most of whom perished in the battle. After this disaster, the inhabitants being alarmed for the safety of their city, it was enacted that every fourth man should keep watch at night; the fortifications of the town were renewed, the wall also being extended in such a manner as to inclose the grass market, and the field on which Heriot’s Hospital, the Grey Friars Church, and Charity Workhouse stand. On the east side it was made to inclose the College, Infirmary, and High School, after which, turning to the north, it met the old wall at Netherbow Port. After this alarm was over, the inhabitants were gradually relieved from the trouble of watching at night, and a certain number of militia appointed to prevent disturbances, who continue to this day, and are known by the name of the Town Guard.

MAUSOLEUM.

ARTEMISIA, wife to Mausolus, king of Caria, has immortalised herself by the honours which she paid to the memory of her husband. She built for him a very magnificent tomb, called the Mausoleum, which was one of the seven wonders of the world, and from which the title of mausoleum was afterwards given to all tombs remarkable for their grandeur ; but she died of regret and sorrow before it was finished. Mausolus died about the end of the 106th Olympiad, 351 years before the Christian era.

We are told by Aulus Gellius (b. 10. lib. 18), says the ingenious author of the "Dialogues of Lucian,"* that Artemisia, the wife of Mausolus, was so fond of him that after his death, his body being reduced to ashes, she made them into a powder, mixed with spices and perfumes, infused them in water, and drank them up.

BETWEEN THE CUP AND THE LIP.

THE proverb of "Many things fall out between the cup and the lip," is generally supposed to have taken its origin from one of Penelope's wooers being shot just as he was going to drink, but it arose, according to Ainsworth, thus :

"A king of Thrace had planted a vineyard, when one of his slaves whom he had much oppressed in that very work, prophesied that he, the king, should never taste of the wine produced in it. The king disregarded the prediction, and when at an entertainment he held the cup full of his own

* Dr. T. Francklin.

wine, he sent for this slave, and asked him insultingly, what he thought of his prophecy then. The slave merely answered, "*Multa inter pocula ac labra cadunt*," and scarcely had he spoken, when news was brought that a huge boar was laying the vineyard waste. The king rose in a fury, attacked the boar, and was himself killed without ever tasting the wine."

WHY CROOKED MEN CALLED LORDS.

Among several probable accounts of this custom, the following appears most rational.

In the first year of the reign of king Richard III, commonly known by the name of Crookt-back, six persons, unhappily deformed in that part of their bodies, were made lords, as a reward for several services they had formerly done the king; the novelty whereof occasioned the whole nation to make merry with this sort of people, by advising them to go to court, and receive an honour which nature seemed to have designed them for; it is from this, we presume, the mock title of "My Lord," has ever since been peculiar to such persons.—*Gale's Recreations*.

So far Mr. Gale, while others say that the humour of calling a crooked man "My Lord," came from the Greek word *Λορδος*, crooked, or bent inwards. *Lordosis*, in medical writings, is used for a distempered state of the spine, in which it is bent inwards, or towards the anterior parts.—*Ed.*

POPE'S BULL.

BULL (*bullā*), properly a gold ornament or jewel for children, hollow within, made like a heart, and

which used to be hung about their necks ; and hence the briefs or mandates of the Pope are called *Bulls* from the *leaden* and sometimes *golden seal* affixed thereto.—*Spelman's Glossary*.

LED CAPTAIN—THE CONTEMPTUOUS TITLE OF.

At the close of Queen Ann's wars, our armies were disbanded, and the officers turned loose upon the world, where some fastened on their own, some on their neighbours' families, and every man of large property had a *captain* who lived with him in a state of convenient friendship—to be taken or left at the pleasure of the master, like his *led-horse* ; and hence came the phrase.

BACCHUS—WHY CROWNED WITH IVY.

THE ivy, it is said, is reputed an antidote to the intoxicating effects of wine,—whence Bacchus, the god of wine, is most appropriately crowned with wreaths of that plant.

GILD, OR GUILD — GUILDHALL, &c. — WHENCE THE TERMS.

GILD, says Wright, is the Saxon word for money, and fraternities were called guilds, because at first, when they associated for charity, religion, or merchandize, they cast their money, goods, or even lands, together, for the common charge. They had annual feasts, at which they chose new officers ; and they maintained priests to say masses for the

living and the dead of their society. From these gilds sprang the gilds of corporations and cities, and the place in which they assembled was called their *gild*, or *guild-hall*.

SPEAKER OF THE HOUSE OF COMMONS— ORIGIN OF THE TITLE.

THE House of Commons, consisting of the knights of the shire, &c. it was found necessary to choose one of their own members, at the beginning of every parliament, to preside in their debates, and communicate what they thought proper to the King and House of Lords in their name. The member who was chosen to perform these offices was very properly called "the speaker of the House of Commons," &c.—*Henry's History of England*.

STRAWS—WHY LAID CROSS-WISE IN THE PATH OF A WITCH.

"STRAWS dissolve enchantments," was in the *Havamaal*, or the *Divine Discourse of Odin*, who gave these precepts of wisdom to mankind. Hence, probably, is derived the custom of laying two straws cross-wise in the path where a witch is expected to come.—*Mallet's Northern Antiquities*.

PARSON—WHENCE THE TERM.

THOUGH we write parson differently, yet it is but *person*; that is, the individual person set apart for the service of such a church; and it is in Latin

persona ; and *personatus* is a personage : indeed with the canon lawyers, *personatus* is any dignity or preferment in the church.—*Selden*.

COCKSWAIN, OR COXEN,

THE officer who manages and steers a boat, and has the command of the boat's crew. It is evidently compounded of the words *cock* and *swain*, the former of which was anciently used for a yawl or small boat, as appears by several authors ; but it is now become obsolete, and is never used by our mariners.

“ You tall anchoring bark
Diminish'd to her cock ; her cock a buoy,” &c.
SHAKSPEARE.

PASSPORT.

PASQUIER says, that *passport* was introduced for *passe-par-tout*. Balzac mentions a very honourable passport given by an emperor to a philosopher in these terms : “ If there be any one hardy enough to molest Potamon, let him consider whether he be strong enough to wage war with Cæsar.”—*New Commercial Dict.* 1785.

TENNIS.

THIS well-known game is supposed by Skinner to have derived its name from the word *tenez*, stop ; the term used by the French in playing at this game, when they hit the ball with the racket.

STERLING—WHENCE THE TERM.

EASTERLINGS were people who lived in the east, particularly the merchants of the Hans Towns in Germany. Whence easterling money, that which we commonly called *sterling*, or current money, took its rise, from a certain coin which Richard I. caused to be stamped in those parts, and which was held in great request for its purity.—*Dictionary of Husbandry*, &c. 1723.

ICH DIEN—WHY USED AS THE MOTTO
OF THE PRINCE OF WALES.

THE battle of Cressy began August the 24th 1346. The French army consisting of upwards of 100,000 men, out of which they lost 11 princes, 8 banners, 1,200 knights, above 80 standards, and upwards of 30,000 common soldiers. The old king of Bohemia, although blind, would not be absent from the battle; he, therefore, had his horse's bridle fastened to the bridles of two valiant knights. He was slain, however, for his temerity, and his standard taken, on which there were three ostrich feathers embroidered in gold, with these words, *Ich dien*, I serve. The prince of Wales, in commemoration of the day, wore three ostrich feathers in his coronet with the same motto, which has been continued by all his successors up to the present time.

THE PILOT FISH.

SEA-FARING people observe that this fish frequently accompanies their vessels: and as they

see it generally towards the fore-part of the ship, they imagined, that it was guiding and tracing out the course of the vessel, and hence it received the name of pilot-fish.

Osbec tells us, that they are shaped like mackerels, which have a transversal line across the body. Sailors, continues he, give them the name of *pilots*, because they closely follow the dog-fish, swimming in great shoals round it on all sides. It is thought that they point out some prey to the dog-fish ; and indeed that fish is very unwieldy. They are not only not touched by it, but also preserved by it against all their enemies.

EFFENDI, MASTER.

EFFENDI, in the Turkish language, signifies *Master* ; and accordingly it is a title very extensively applied, as, to the mufti and emirs, to the priests of mosques, to men of learning, and of the law. The grand chancellor of the empire is called Reis Effendi.

CATHOLIC KING.

CATHOLIC KING is a title peculiar to the king of Spain, as *Most Christian*, to France ; and *Defender of the Faith*, to England.

Alphonso the First, of Oviedo, had this title for his sanctity ; with him it died, and was revived in Alphonso the Great, the Twelfth of Leon and Oviedo, by the grant of Pope John VIII. After it lay dead till the days of Ferdinand the Great, who re-obtained this title from Pope Alexander the Sixth, because he procured the Moors to be hap-

tized, banished the Jews, and in part converted the Armenians to Christianity.—*Hist. of Spain. Blount's Dict.* 1681.

FLAMSTEAD HOUSE.

ON the 10th August, 1675,* the Royal Observatory of Greenwich Park was began to be erected by order of Charles the Second, at the solicitation of Sir Jonas Moore, and Sir Christopher Wren. The first astronomer royal was Mr. Flamstead, hence the house adjoining is called Flamstead House.—*Butler's Chron.* 1807.

TO TAKE HECTOR'S CLOAK—WHENCE THE SAYING.

THAT is, to deceive a friend who confideth in his faithfulness.

When Thomas Percy, Earl of Northumberland, anno 1569, was routed in the rebellion he had raised against Queen Elizabeth, he hid himself in the house of one Hector Armstrong, of Harlow, in this county (Northumberland), having confidence he would be true to him, who notwithstanding betrayed him to the Regent of Scotland. It was observable, that Hector being before a rich man fell poor of a sudden, and became so generally hated, that he never durst go abroad. Insomuch that the proverb to "take Hector's cloak" is continued to this day among them, in the sense above mentioned.—*Ray's Proverbs.*

* Some say 1679.—ED.

Facetia, Anecdotes, &c.

“To palliate dulness, and give time a shove.”

Cowper.

ADVICE TO A YOUNG PHYSICIAN.

AFTER the awkward ceremony of your first appearance is over, and matters a little adjusted, take great care to be upon your guard: indulge in a variety of *significant gestures*, and *emphatical hems!* and *hahs!* proving you possessed of *singularities*, that may tend to excite ideas in the patient and surrounding friends, that a *physician* is a superior part of the creation.

Let *every action*, *every word*, *every look*, be strongly marked, denoting doubt and ambiguity; proceed to the necessary inquiries of “what has been done in rule and regimen previous to my being called in?” Hear the recital with patience, and give your *nod of assent*, lest you make Mr. Emetic, the apothecary, your formidable enemy, who will then *most conscientiously* omit to recommend the assistance of such *extraordinary abilities* on any future occasion.

Take care to *look wisdom* in every feature; speak but little, and let it be impossible that *that little* should be understood; let every hint, every *shrug*, be carefully calculated to give the standers-by a wonderful opinion of your learning and experience.

In your *half-heard* and mysterious conversation with your *medical inferior*, do not forget to drop a few observations upon the animal economy, circulation of the blood, acrimony, the non-naturals,

stricture upon the parts, acute pain, inflammatory heat, nervous irritability, and all those *technical traps* that fascinate the hearers, and render the patient yours *ad libitum*.

To the friends or relations of the patient (as the case may be), you seriously apprehend *great danger*; but such apprehension is not without its portion of *hope*; and you doubt not but a rigid perseverance in the plan you shall prescribe, will remove all difficulties in a few days, and restore the patient (whose recovery you have exceedingly at heart), to his health and friends; that you will embrace the earliest opportunity to see him again, most probably at such an hour (naming it); in the mean time you are in a great degree happy to leave him in such good hands as Mr. Emetic, to whom you shall give every necessary direction, and upon whose *integrity* and *punctuality* you can implicitly rely.

You then require a private apartment for your necessary consultation and plan of *joint depredation* upon the pecuniary property of your unfortunate invalid, which you are going *seriously* to attack with the full force of *physic* and *finesse*.

You first learn from your informant what has been hitherto done without effect, and determine accordingly how to proceed; but, in this, great respect must be paid to the temper, as well as the constitution and circumstances of your intended *prey*.

If he be of petulant and refractory disposition, submitting to medical dictation upon absolute compulsion, as a professed enemy to physick and the faculty, let your harvest be as *short* and complete as possible.

On the contrary, should a *hypochondriac* be your subject, with the long train of melancholy doubts, fears, hopes, and despondencies, avail yourself of

the faith implicitly placed in you, and regulate your proceedings by the force of *his imagination*; let your prescription (by its length and variety), reward your *jackall* for his present attention and future service.

Take care to furnish the frame so amply with *physic*, that *food* may be unnecessary; let every hour or two have its destined appropriation; render all possible forms of the *materia medica* subservient to the general good; *draughts*, *powders*, *drops*, and *pills*, may be given at least every two hours; intervening *apozems* or *decoctions* may have their utility; if no other advantage is to be expected, one good will be clearly ascertained, the convenience of having the *nurse* kept constantly awake, and if one *medicine* is not productive of success *another may be*.

These are surely alternatives well worthy your attention; being admirably calculated for the promotion of your *patient's cure*, and your *own reputation*.

Having written your long prescription, and learnt from Mr. Emetic any necessary information, you return to the room of your patient, to prove your attention, and renew your admonitions of punctuality and submission; then, receiving your *fee* with a consequential *air of indifference*, you take your leave; not omitting to drop an additional assurance that "you shall not be *remiss* in your attendance."

These, sir, are the instructions you must steadily pursue, if you possess an ardent desire to become *eminent* in your *profession*, *opulent* in your *circumstances*, *formidable* in your *competitions*, or a *valuable practitioner* to the *company* of *apothecaries*, from whom you are to expect the foundation of support.

A multiplicity of additional hints might be added for your minute observance; but such a variety

will present themselves in the course of practice, that a retrospective view of diurnal occurrences will sufficiently furnish you with every possible information for your future progress; regulating your behaviour by the rank of your patients, from the *most pompous personal ostentation*, to the meanest and *most contemptible servility*.

ANECDOTE.

IN the year 1688, when James the Second left London to join his army at Salisbury, he was attended, among several other noblemen, by his son-in-law, the Prince of Denmark. Whenever news arrived, which was very frequent, of the revolt of any one person from the king, Prince George was wont to exclaim, with looks of wonder and amazement, "*Est il possible?*" The king, however, had not been long at Salisbury, when this Danish prince, consulting his worldly interest, but affecting a regard for his religion, thought proper to desert his father, friend, and benefactor. All the comment the poor king made upon this shocking instance of perfidy and ingratitude, was contained in the following words: "*Est il possible? gone too!*"

ANECDOTE OF THE DUKE OF QUEENSBURY.

When the Duke of Orleans was in England, he frequently fell into the company of the Duke of Queensbury, in consequence of his great attachment to the amusements of the turf. His Grace, it seems, amongst his various accomplishments, spoke French very indifferently. He was once

boasting, in the presence of His Royal Highness the Prince of Wales, of his great intimacy with the French prince of the blood. "Why my Lord Duke," said the Prince, "I understood quite the contrary; I have been informed you could never agree with him." "Never agree with him?" answered the Duke hastily. "No, never," replied his Royal Highness, "for I am credibly informed you never were in company with the Duke of Orleans, without giving him a great deal of *bad, very bad language!*"

EVERY MAN TO HIS TRADE.

IN an advertisement by a reverend gentleman in the West of England, against poachers, it is commanded that all persons do take notice, "as they value their *eternal welfare.*"

IRISH ADVERTISEMENT.

AN advertisement in an Irish paper, by a gentleman who wishes to sell an estate, runs thus "The purchaser may have the whole by appraisement; but if he objects to these terms, he may have it at *half price.*"

ANECDOTE OF DAVID HUME. ♥

LADY W—— was partial to the philosopher, and the philosopher was partial to the lady. They once crossed the Frith together, when a violent storm rendered the passengers apprehensive of a salt water death; and her ladyship's terrors induced

her to seek consolation in her friend, who with infinite *sang froid* assured her " he thought there was great probability of their becoming food for fishes." " And pray, my dear friend," said Lady W——, " which do think they will eat first?" " Those who are *gluttons*," replied the historian, " will undoubtedly fall foul of me ; but the *epicures* will most assuredly attack your ladyship."

ANCIENT DRESS.

IN the reign of Queen Mary, a proclamation was issued, ordering that no person should wear shoes *above six inches square at the toes*.

The large periwig worn by Steele, cost him forty guineas. Combing their 'own wigs by gentlemen in public, was, in the reign of Charles II., the very quintessence of gallantry, and good breeding.

A satirical writer has described a buck of the last century, as decorated with a coat of light green, with sleeves too small for the arms, and buttons too big for the sleeves; Manchester small-clothes without money in the pockets; clouded silk stockings, but no legs; a club of hair behind larger than the head which carries it, and a hat of the size of a sixpence, on a block not worth a farthing.

BEAU OF THE FOURTEENTH CENTURY.

THE costume of an English beau of the fourteenth century, consisted of long pointed shoes, the curling toes of which were fastened to his knees by gold or silver chains; a stocking of one colour on one leg, and one of a different colour on the other; breeches which did not reach to the middle of his

thighs; a coat, one half white, and the other black or blue; a long beard, and a silk hood buttoned under his chin, embroidered with grotesque figures of animals, and sometimes ornamented with gold, silver, and precious stones.

ANCIENT MYSTERIES.

It is asserted by Warton, on the authority of a MS. in the Harleian Library, that mysteries were thought to contribute so much to the information and instruction of the people, that one of the popes granted a pardon of one thousand days to every person who resorted peaceably to the plays acted at Chester in the Whitsun week, commencing with the "Creation," and ending with the "General Judgment." The exhibitions were at the expense of the different trading companies of that city, and the reader will smile at the ludicrous combination of actors. The "Creation," was performed by drapers; the "Deluge," by dyers; Abraham, Melchisedech, and Lot, were performed by barbers; the "Purification," by blacksmiths; the "Last Supper," by bakers; the "Resurrection," by skimmers; and the "Ascension," by tailors.

TURNPIKES AND HIGHWAYS.

THE first act for erecting turnpikes was passed in 1662. The stations for them at that time were Wadesmill, Caxton, and Stilton. The general and great improvement of highways did not take place until the reign of George II.

Miscellaneous.

"We may read, and read, and read again; and still glean something new, something to please, and something to instruct."--*Hurdis*.

GOLDEN MAXIMS.

THE following extracts are taken from a little work, in the Editor's possession, entitled "*Miscellanea, or Choice Observations and Pleasant Remarks on the Vertues, Vices, and Humours of Mankind, both Moral and Divine. Second Edition; by J. H.*" The initials J. H., the Editor is informed, are those of John Hall, Bishop of Norwich, who died anno 1659, æt. 82.

On Dress.

In thy apparel avoid profuseness, singularity, and gaudiness; let it be decent, and suited to the quality of thy place and purse. Too much punctuality, and too much morosity, are the extremes of pride. Be neither too early in the fashion, nor too long out of it, nor too precisely in it. What custom hath civilized hath become decent; until then it was ridiculous. Where the eye is the jury, thy apparel is the evidence: the body is the shell of the soul, apparel is the husk of that shell; and the husk will often tell you what the kernel is. Seldom doth solid wisdom dwell under fantastic apparel; neither will the pantaloon fancy be immured within the walls of grave habit. The fool is known by his pied coat.

On Conversation.

Cloathe not thy language either with obscurity or affectation ; in the one thou discoverest too much darkness, and in the other too much lightness ; he that speaks from the understanding to the understanding, doth best. Know when to speak, lest while thou shewest wisdom in not speaking, thou bewray thy folly in too long silence. If thou art a fool, thy silence is wisdom ; but if thou art wise, thy long silence is folly. As too many words from a fool's mouth, gives one that is wise no room to speak, so too long silence in one that is wise, gives a fool opportunity of speaking, and makes thee in some measure guilty of his folly. To conclude, if thou be not wise enough to speak, be at least so wise as to hold thy peace.

On Bearing Adversity.

Hath fortune dealt thee ill cards, let wisdom make thee a good gamester. In a fair gale every fool may sail, but wise behaviour in a storm commends the wisdom of a pilot. To bear adversity with an equal mind, is both sign and glory of a brave spirit. As there is no worldly gain without some loss, so there is no worldly loss without some gain. If thou hast lost thy wealth, thou hast lost some trouble with it ; if thou art degraded of thy honour, thou art likewise freed from the stroke of envy ; if sickness hath blurred thy beauty, it hath delivered thee from pride. Set the allowance against thy loss, and thou shall find no *great loss*. He loseth little or nothing, who keepeth the favour of his God, and the peace and freedom of his conscience.

On Anger.

Beware of him that is slow to anger. Anger when it is long in coming, is the stronger when it comes, and the longer kept. Abused patience turns to fury. When fancy is the ground of passion, that understanding which composes the fancy, qualifies the passion; but when judgment is the ground, the memory is the recorder, and this passion is long retained.

On Secret Enemies.

He that professeth himself thy open enemy, arms thee against the evil he means thee; but he that dissembles himself thy friend, when he is thy secret enemy, strikes beyond caution, and wounds above cure. From the first, thou may'st deliver thyself: from the last, good Lord deliver thee.

On Law and Physic.

If thou study law or physic, endeavour to know both, and to need neither. Temperate diet, moderate and seasonable labour, rest, and recreation, with God's blessing, will save thee from the physician; a peaceful disposition, prudent and just behaviour, will secure thee from the law. Yet if necessity absolutely compel, thou may'st use both; they that use either otherwise than for necessity, soon abuse themselves into weak bodies, and light purses.

On Inconstancy.

Be not unstable in thy resolutions, nor various in thy actions, nor inconstant in thy affections. So deliberate that thou mayest perform ; so perform that thou mayest persevere. Mutability is the badge of infirmity.

Charity Allegorized.

Charity is a *naked child, giving honey to a bee without wings*. Naked, because excuseless and simple ; a child, because tender and growing ; giving honey, because pleasant and comfortable ; to a bee, because a bee is industrious and deserving ; without wings, because wanting and helpless. If thou deniest to such, thou killest a bee ; if thou givest to other than such, thou preservest a drone.

On Diet and Regimen.

If thou desirest to take the best advantage of thyself, especially in matters where the fancy is most employed, keep temperate diet, use moderate exercise, observe seasonable and set hours for rest, and let the end of thy first sleep raise thee from thy repose ; then hath thy body the best temper ; thy soul the least incumbrance ; then no noise shall disturb thine ear ; no object shall divert thine eye ; then, if ever, shall thy sprightly fancy transport thee beyond the common pitch, and shew the magazine of high invention.

How to use Prosperity.

So use prosperity, that adversity may not abuse thee. If in prosperity thy security admits no fear; in adversity thy despair will afford no hope; he that in prosperity can foretel a danger, can in adversity foresee deliverance.

On Believing and Communicating News.

Let the greatest part of the news thou hearest, be the least part of what thou believest, lest the greatest part of what thou believest, be the least part of what is true; and report nothing for truth, in earnest or in jest, unless thou know it, or at least confidently believe it to be so; neither is it expedient at all times, or in all companies, to report what thou knowest to be true; sometimes it may avail thee, if thou seem not to know, that which thou knowest. Hast thou any secret, commit it not to many, nor to any, unless well known unto thee.

On Conduct towards a Friend.

Hast thou a friend, use him friendly; abuse him not in jest or earnest; conceal his infirmities; privately reprove his errors. Commit thy secrets to him, yet with caution, lest thy friend become thy enemy, and abuse thee.

On Court Favourites and Promises.

Be not too ambitious of becoming a court favourite, nor too confident in court promises, nor

too proud of court preferment : the first will vanish upon the least disgust ; the second is easy to be forgotten ; the third doth often end in ruin. Look upon a gallant ship well rigg'd, trim'd, and tackl'd, and man'd, and munition'd, with her top and top-gallant, and her spread sails swelling with a full gale in fair weather, putting out of the haven into the smooth main, and drawing the spectators' eyes with a well-wishing admiration ; but soon after the same ship is split upon some dangerous rock, or wrecked by some disastrous tempest, or sunk by some leak sprung in her by accident : such is the court-favourite's condition. To-day, like Sejanus, he dazzleth all men's eyes with the splendour of his glory, and with the proud beak of his powerful prosperity cutteth the waves, and ploweth through the press of the multitude, scorning to fear any remora at his keel below, or any cross winds from above ; and yet to-morrow, in some storms of unexpected disfavour, springs a leak in his honour, and sinks in the quicksands of disgrace, or dashed against the rocks of displeasure, is split and wrecked in the Charybdis of infamy, and so concludes his voyage in misfortune.

On Equanimity.

'Tis hard to be cheerful without levity, or serious without melancholy ; we verge to extremes : inconveniences and snares attend all constitutions and complexions, and, like syllogisms, *sequimur deteriorem partem*. Cheerfulness is most like to do the body good, and the soul hurt : that therefore soul and body may receive good and no hurt, be cheerfully serious, and seriously cheerful ; while cheerfulness is the sail, let seriousness be the bal-

last of the vessel ; if thou want ballast, thou wilt move too swiftly ; if thou want sails, thou shalt move too slowly.

On Running in Debt.

Let not thy expence exceed thy income, lest thou run in debt ; and spend not too much on hopes, lest thou be disappointed of thy hopes, and never recover thy expence. As it is miserable to live upon the bounty or benevolence of another, so it is the highest aggravation of this misery to live a servant, in continual fear of an exacting creditor ; better it is that thou continue in the estate wherein God hath set thee, though but mean, than for a time to live above it, and after to be brought low. He that falls from on high is in great danger, and shall receive more damage than he that keeps low.

On Moderation in Food.

Let that table which God hath pleased to give thee, please thee ; accustom thy palate to that which is most usual, consulting rather thy health than thy appetite. He that delights in varieties must often feed displeased, and sometimes lie at the mercy of a dear market. Common food nourishes best ; delicacies please most ; the sound stomach prefers neither : what art thou the worse for thy last year's plain diet, or what now the better for thy last great feast ? If thou be content with a little, thou hast enough : if thou complain, thou hast too much. In the entertainment of thy friend, let thy provision be solid, and fuller of substance than of art ; be wisely frugal in thy preparation,

and freely cheerful in thy entertainment; if thy guests be right, it is enough; if not, it is too much: too much is vanity, enough is a feast.

On Moderation in our Exertions.

Hast thou any business of consequence in agitation, let thy care and endeavour to accomplish it be reasonable and seasonable. Continual standing bent weakens the bow; too hasty drawing breaks it. Put off thy cares with thy clothes; so shall thy rest strengthen thy labour, and thy labour sweeten thy rest.

On Patience under Injuries.

Hath any wounded thee with injuries, meet them with patience; hasty words rankle the wound, soft language dresses, forgiveness cures it, and oblivion takes away the scar. It is more noble by silence to avoid an injury, than by argument to overcome it.

AUTHENTIC SPEECH OF QUEEN
ELIZABETH

To her army embarked at Tilbury, under the command of the Earl of Leicester, in the year 1588, when these kingdoms were threatened with an invasion from Spain. Referred to by Rapin in his History of England.

MY LOVING PEOPLE,

We have been persuaded by some that are careful of our safety, to take heed how we commit

ourselves to armed multitudes, for fear of *treachery* ; but I assure you I do not desire to live to distrust my faithful and loving people.

Let tyrants fear : I have always so demeaned myself, that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good will of my subjects ; and, therefore, I am come amongst you, as you see, at this time, not for my recreation and disport, but being resolved in the midst and heat of battle, to live or die amongst you all, to lay down for my God, and for my kingdoms, and for my people, my honour and my blood, even in the dust.

I know I have the body but of a weak and feeble woman ; but I have the heart and stomach of a king, and of a *king of England* too ; and think foul scorn that Parma or Spain, or any prince of Europe, should dare invade the borders of my realm ; to which, rather than any dishonour should grow by me, I myself will take up arms, I myself will be your general, judge, and rewarder of every one of your virtues in the field.

I know that, for your forwardness, you have already deserved rewards and crowns ; and we do assure you, on the word of a prince, they shall be duly paid you. In the meantime, my lieutenant-general shall be in my stead, than whom never prince commanded a more noble or worthy subject ; not doubting but by your obedience to my general, by your conduct in the camp, and your valour in the field, we shall shortly have a *famous victory* over these enemies of my God, of my kingdoms, and of my well-beloved and loving people.

BUMPER—BUMPKIN—BUMPING LASS.

THE jolly toper is so fond of the thing we call a *bumper*, that he troubles not himself about the name, and so long as the liquor is but fine and clear, cares not a farthing in how deep an obscurity the etymology is involved. The sober antiquarian, on the contrary, being prone to etymology, contemplates the sparkling contents of a full glass with much less delight, than he does the meaning, the occasion, and the original of the name. The common opinion, (I call it the common opinion, because I have heard it from so many) is, that the *bumper* took its name from the *grace-cup*; our Roman Catholic ancestors, say they, after their meals, always drinking the Pope's health in this form, *au bon Pere*. But there are great objections to this; as first, the Pope was not the *bon Pere*, but the *saint Pere*; amongst the elder inhabitants of this kingdom, the attribute of sanctity being in a manner appropriated to the Pope of Rome, and his see. Again, the *grace-cup*, which went round of course, after every repast, did not imply any thing extraordinary, or a full glass. Then, 3dly, let us consider a little the nature of the *grace-cup*. Drinking-glasses were not in use at the time here supposed, for the *grace-cup* was a large vessel, proportioned to the number of the society, which went round the table, the guests drinking out of one cup one after another. Virgil describes something like it; when speaking of the entertainment Queen Dido gave to Æneas, he says:

Postquam prima quies epulis, mensæque remotæ;
Crateras magnos statuunt, et vina coronant.

— — — — —
Hic regina gravem gemmis auroque poposcit,
Implevitque mero pateram --- ---

Primaque libato, summo tenus attigit ore.
 Tum Bitiæ dedit increpitans; ille impiger hansit
 Spumantem pateram, et pleno se proluit auro.
 Post alii proceres.

The feast was ended, the cup went round after it, and the health was "that Jupiter should shower down his blessings, and that peace and concord might reign between the parties, the Trojans and Tyrians;" which leads me to remark, 4thly, and lastly, that there is no proof of the fact, that the grace-cup was the Pope's health. At St. John's college, Cambridge, the president, or his *locum tenens*, gave the *old house*, meaning prosperity to the college. But then this, it may be said, was since the reformation; therefore, to go higher, at Mr. Newman's of Westbere, near Canterbury, in Kent, I saw the grace-cup of John Foch, alias Essex, the last abbot of St. Austin's, Canterbury, and my ever valuable friend, Dr. George Lynch, was pleased afterwards, with Mr. Newman's leave, to make me a present of a very neat drawing of it, which I now have by me. It was mounted with silver gilt, much in the manner as the shells of cocoa nuts commonly are, and was very neat. Foch, the abbot, was a man of note in his time, as likewise afterwards, as appears from John Twyne's commentary *de Rebus Albioniciis*, in which piece he is the principal interlocutor. Mrs. Newman was a Foch of the same family, and by that means the cup came to Mr. Newman. Now, the inscription round the neck of this cup, in old letters of the time, is this,

Welcome ze be,
 Dryng for charite.

This cup is too small to be a vessel employed in the common refectory of that large foundation, and probably was only used in the abbot's own apart-

ment. But now, if the Pope's health was not usually drank, after dinner, by the religious societies, and I think there is no proof it ever was, we can much less expect it should go round in those jovial meetings of the laity, in which bumpers were introduced.

For these reasons, I am for looking out for a different original; and, in the first place, the word is of no great antiquity, but on the contrary rather modern, for it occurs not either in Littleton's dictionary, or Cotgrave; I should think it might be the French *bon verre*, which is a genuine French phrase, as may be seen in Boyer; and certainly, B, P, and V, being letters of the same organ, are easily changed for one another. But if this does not please, I would observe next, that in some of the midland counties, any thing large, is called a *bumper*, as a large apple, or pear; hence, *bumping lass* is a large girl of her age, and a *bumpkin* is a large-limbed uncivilized rustic; the idea of grossness and size, entering the character of a country bumpkin, as well as that of an unpolished rudeness. Mr. Johnson in his dictionary, I observe, deduces the word *bumper* from *bump*. But what if it should be a corruption of *bumbard* or *bombard*, in Latin *bombardus*, a great gun; and from thence applied to a large flaggon, black jack, or a full glass. Thus the lord chamberlain says to the porters, who had been negligent in keeping out the mob,

You are lazy knaves :
And here ye lie baiting of bombards, when
Ye should do good service.

SHAKS. H. viii. act v. sc. 7.

Baiting of bombards, is a cant term for sotting and drinking, which Nash, in his Supplication to the Devil, (p. 44.) calls by a like metaphor, *beer-baiting*. So Shakspeare again, "Yond same black cloud, yond huge one, looks like a foul bombard

that would shed his liquor."—*Tempest*, act ii. sc. 2.; where Mr. Theobald rightly explains it a *large vessel for holding drink, as well as the piece of ordnance so called*. P and B, as I said before, are so similar, *bumbard* would easily be turned into *bumper*. However, I should prefer any one of these etymologies to that of *au bon Pere*, but which of the three to choose I am uncertain, and therefore am very willing to leave it to the reader to take which he likes best; and if he approve of none of them, the liquor I hope, and the quantity, may still please.—*Gentleman's Magazine*, 1759.

THE STATE OF MATRIMONY AMONG THE ANCIENT NORTHERN NATIONS.

THE matrimonial ceremonies of the ancient inhabitants of the North were very simple, and chiefly consisted in feasting. The bridegroom having obtained the maiden's consent, together with that of her parents and guardians, appointed the day; and having assembled his own relations and friends, sent some of them to receive in his name the bride and her portion from her father. The friends were answerable for the charge that was committed to them, and if they abused their trust, the law amerced them in a sum treble to what was paid for murder. The father or guardian of the young woman attended her also to her husband's house, and there gave her into his hands. After this the new-married pair sat down to table with their guests, who drank their healths along with those of the gods and heroes. The bride's friends then took her up and bore her on their shoulders, which was a mark of esteem among the Goths; her father afterwards led her to the nuptial bed, a great number of lights being carried before her; a custom known to the Greeks and Romans, and still in use in some

parts of the North. The marriage being consummated, the husband made his wife several presents, such as a pair of oxen for the plough, an harnessed horse, a buckler, together with a lance and a sword. "This was to signify," says Tacitus, "that she ought not to lead an idle and luxurious life, but that she was to be a partaker with him in his labours, and a companion in dangers, which they were to share together in peace and war." He adds, that "the women on their parts gave some arms; this was the sacred band of their union, these their mystic rites, and these the deities who presided over their marriage." The yoked oxen, the caparisoned horse, and the arms, all served to instruct the women how they were to lead their life, and how perhaps it might be terminated. The arms were to be carefully preserved, and being ennobled by the use the husband made of them, were to be consigned as portions for their daughters, and to be handed down to posterity.

The German women have been justly noted for fidelity to the marriage-bed; and indeed chastity seems to have been the general character of this nation. Let us see what that most excellent writer Tacitus says on this subject: "A strict regard for the sanctity of the matrimonial state characterizes the Germans, and deserves our highest applause. Among them female virtue runs no hazard of being debauched by the outward objects which are presented to the senses, or of being corrupted by such social gaieties as inflame the passions. The art of corresponding by letters is equally unknown to both sexes. Very few adulteries happen in that populous nation; where the power of instantly inflicting punishment is granted to the injured husband; who after having cut off her hair in the presence of her relations, drives his wife naked out of his house,

and whips her through the village. Chastity once prostituted is never forgiven; nor to such a one can the attractions of beauty, youth, or riches, procure an husband. Vice is not there made the object of wit or mirth: nor can the fashion of the age be pleaded in excuse either for being corrupt, or for endeavouring to corrupt others. Good customs and manners will avail more among these barbarians, than good laws among a more refined people."

Our own historical monuments confirm these testimonies. I have before observed, that their religion threatened the seducers of women with the severest torments of the next world. Adam of Bremen, in his voyage to Denmark observes, that adultery was there most strictly punished; and that the woman who was detected in it was sold on the spot. The law in Iceland was equally remarkable; for it not only denounced very severe punishments against rapes and adulteries, but proceeded farther; expressly prohibiting even kissing or secret embraces. Whoever kissed a woman against her own consent was condemned to exile; and even with her consent he was fined three marks of silver. Every degree of this crime was rated in the same proportion. If a man abused a free woman he was punished with death; and if one that had been freed, with banishment; if a slave, he was amerced three marks. Among the Swedes and Danes, the husband who caught his wife in the act of adultery, might immediately kill her. Saxo takes notice of the same law, which he attributes to King Frotho.

When the people of the North migrated into the southern parts of Europe, they carried along with their laws, a chastity and reserve which excited universal surprise. Sulvian, a priest of Marseilles

in the 15th century, exclaims, "Let us blush," says he, "and be covered with a confusion which ought to produce salutary effects. Wherever the Goths become masters, we see no longer any disorders, except among the old inhabitants. Our manners are reformed under the dominion of Vandals. Behold an incredible event! an unheard-of prodigy! Barbarians have by the severity of their discipline, rendered chaste the Romans themselves: and the Goths have purified those places which the others have defiled by their debaucheries. A cruel nation, adds he, but worthy to be admired for their continence." These virtues were not there of long continuance; the climate soon warmed their frozen imaginations, their laws by degrees relaxed, and their manners still more than their laws.—*Mallet's Northern Antiquities.*

OF THE INVENTION OF THE MARINER'S COMPASS.

THE attractive property of the loadstone has been known in all ages. Thales, surprised with so constant an effect, ascribed to it a soul. Plato, Aristotle, and Pliny, have each made mention of this attraction, but neither they, nor any other, down to the eleventh century, or even to the beginning of the twelfth, knew that the loadstone, suspended, or floating on the water, by means of a piece of cork, always turned one and the same point towards the north.

These two properties, of attracting iron, and of turning towards the north, being known, some virtuosi repeated the experiments, by floating, in a vessel of water, a piece of iron and a loadstone upon corks, that they might meet with no obstacle;

they observed that when the piece of iron was rubbed upon the loadstone, it acquired the nature of turning to the north, and of attracting, as loadstones did, needles and small pieces of iron. From one experiment to another, they came to the laying a needle touched by the loadstone on two bits of straw upon water, which they observed constantly turned to the north. These were in a fair way to the grand discovery, but had not yet attained to the knowledge of what is called the compass. But this experiment being at last applied to navigation, a poet of the twelfth century acquaints us, that the French pilots made use of a needle rubbed upon the loadstone, which they called "*la marinette*." Soon after, instead of floating these needles upon the surface of the water, upon straw or cork, which the motion of the ship agitated too much, an intelligent mariner thought of suspending the needle exactly in its centre, upon an immoveable point, that it might have full liberty to play and turn towards the pole. Another workman, in the fourteenth century, thought of laying over this needle a very light circle of pasteboard, on which the four cardinal points, and the principal winds, were marked out, and the whole circle divided into the 360 degrees of the horizon. The little machine, suspended in a box, which box itself was hung pretty nearly like the mariner's lamps, answered the hopes of the inventor; for however the ship might change its situation, the needle always faithfully turning to the north, distinguished on the pasteboard by a flower de luce, and the other points of the wind marked as aforesaid, pointed out the course that was held, and the winds they were to guard against. Thus at last the mariner's compass was invented; but after such a manner that it is hard to decide by whom, or in what nation. Yet

this is certain, the English may justly lay claim to the honour of having brought it to perfection, by the manner of suspending the box which holds the needle. They say in their own favour that the names which the compass bears were received from them by all other nations, at the time that they communicated the compass to them brought to a commodious form ; that it is called the Sea Compass, or Circle of Mariners, from the two English words, *Mariner's Compass* ; and from the English word "box," the Italians have made their "bos-sola ;" as they change the name of Alexander to Alexandro.

Others endeavour to give the honour of this invention to the Chinese ; but as to this very day they float their needle on a cork, it is without any just foundation.—*Magazine*, 1747.

The following is a curious extract from an old dictionary on the same subject.

"*Lode Stone*.—A stone of colour of dusky iron, which hath an admirable virtue, not onely to draw iron to itself, but also to make any iron, upon which it is rubbed, to draw iron also. It is written, notwithstanding, that being rubbed with the juice of garlick, it cannot then draw iron ; as likewise if a diamond be laid close unto it. This stone is found in the Indian sea ; and also in the countrey of Trachonitis. It is of greatest use in navigation, for by it sailors finde out the certain course of their voyage ; the needle (in their compass) tempered herewith, still standeth directly toward the north and south."—*English Dict.* 1663.

IRISH HURLING.

HURLING, in Ireland, is a sort of cricket ; but instead of throwing a ball in order to knock down a wicket, the aim is to drive it, with a racket or hurl, through a bent stick, the ends stuck in the ground. The game is exhibited in an extensive level plain, usually contiguous to the town, and consists in taking and carrying off the ball from the opposite party, after being hurled into the air, midway, between the two bent sticks which are called goals, and the party who bears off the ball, and passes through their goal, wins the game. The racket or hurl is an implement somewhat resembling a cricket-bat, but about three feet long. In this manly exercise the Irish perform such amazing feats of strength and agility, as ought to evidence the food they live on to be far from deficient in nourishment.—*Sporting Magazine*, 1804.

ATTAR OF ROSES.

AFTER this subject I shall perfume my paper with a brief account of that luxury of India, the attar of roses. Lieutenant Colonel Polier gives a full history of extracting this essential oil, in vol. i. p. 332, of the *Asiatic Researches*. The roses grow cultivated near Lucknow, in fields of eleven acres each. The oil is procured by distillation ; the petals of the flowers only are used ; and in that country no more than a quantity of about two drachms can be procured from an hundred-weight of rose leaves, and even that in a favourable season, and by the process being performed with the utmost care. The oil is by accident of different colours ; of a

bright yellow, of a reddish hue, and a fine emerald. It is to the mother of Mebrul Nessa Begum, afterwards called Nourjehan Begum, or, *Light of the World*, that the fair sex is indebted for this discovery. On this occasion the emperor of Hindostan rewarded the inventress with a string of valuable pearls. Nourjehan Begum was the favourite wife of Jehangir, and her game the fiercest of India. In a hunting-party she killed four tigers with a matchlock, from her elephant, and her spouse was so delighted at her skill, that he made her a present of a pair of emerald bracelets, valued at a lack of rupees, and bestowed in charity a thousand mohuns.—*Pennant's Hindostan*.

THE POSTAGE OF LETTERS.

THE postage of letters, now so important a branch of the revenue, was first established in the short reign of Richard the Third. The plan was originally formed in the reign of his brother Edward, when stages were placed at the distance of twenty miles from each other, in order to procure the king the earliest intelligence of the events that passed in the course of the war, which had arisen with the Scots ; but Richard commanded in the expedition, and it is, probably, more to his sagacity and talents that the merit of the invention ought to be given. In the reign of the latter the practice was extended over the greater part of the kingdom.

The penny post office was established in 1683. Its original institutor was a Mr. Povey, author of a pamphlet now obsolete and quite forgotten, entitled, "The Virgin of Eden, with the Eternity of Hell Torments." He formed a design of conveying letters, by messengers, to different parts of

the city and its environs; and for some time he executed his plan with great approbation, and was distinguished by the title of the halfpenny carrier. But the then ministry, suspecting it to be too lucrative for a private subject, laid their injunctions on the inventor, and without making him any satisfaction (as is said) laid their hands upon the job.

PROGRESS OF ENGLISH COINAGE.

IN the reign of Edward the First, a certain standard was established for the *silver coin* of England; but no *gold* was coined till the reign of Edward the Third; who, about the year 1320 (when the states of Europe first began to coin gold,) caused several pieces to be coined, called *Florences*, because they were coined by *Florentines*. Afterward he coined *nobles*; then *rose nobles*, current at 6s. 8d.; *half nobles* at 3s. 4d., called *half permies of gold*; and *quarters*, at 1s. 8d., called *farthings of gold*. The succeeding kings coined *rose nobles*, and *double rose nobles*; *great sovereigns*, and *half Henry nobles*; *angels* and *shillings*. James the First coined *unites*, *double crowns*, and *Britain crowns*; then *crowns*, *half crowns*, *shillings*, *sixpences*, and other inferior pieces; and Charles the Second converted most of the ancient gold coins into *guineas*.—*Scrap Book*, 1783.

ON SLEEP,

By John Wesley.

HEALTHY men require a little above six hours sleep; healthy women a little above seven in four and twenty. If any one desires to know exactly

what quantity of sleep his own constitution requires, he may very easily make the experiment which I made about sixty years ago. I then waked every night about twelve or one, and lay awake for some time. I readily concluded that this arose from my being longer in bed than nature required. To be satisfied, I procured an alarum, which waked me the next morning at seven, (near an hour earlier than I rose the day before,) yet I lay awake again at night. The second morning I rose at six ; but, notwithstanding this, I lay awake the second night. The third morning I rose at five ; but nevertheless, I lay awake the third night. The fourth morning I rose at four, as, by the grace of God, I have done ever since. And I lay awake no more. And I do not now lie awake, taking the year round, a quarter of an hour together in a month. By the same experiment, rising earlier and earlier every morning, may any one find how much sleep he really wants.

Wesley's Works.

SUPERSTITION OF OUR ANCESTORS.

DURING the 11th century the pope and Roman clergy carried on a lucrative traffic in relics, of which they never wanted inexhaustible stores. Kings, princes, and wealthy prelates, purchased pieces of the cross, or whole legs and arms of the apostles, while others were obliged to content themselves with the toes and fingers of inferior saints ; and an English archbishop, who was at Rome, in 1021, purchased from the pope an arm of a saint, for which he gave one hundred talents of silver, and a talent of gold.

Curious Derivations, Origins, &c.

“Nay, nay; Maister Wiseman; tell us the *etymon*,---the *origo*---let us hear the *origin* o’t.”---*Old Play*.

JACKALL — WHY CALLED THE LION’S PROVIDER.

LARGE animals of the forest want swiftness and a distinguishing scent for catching their prey, but they have strength to overcome it; others, who want strength, make up by cunning; and those to whom nature has denied strength and speed, as the hound and jackall, follow by the smell, and at last overtake their prey by perseverance, &c.

The *jackall*, pursuing his prey, does it by scent, barks like a dog, and hunts in a pack, in the same manner. Nor is it uncommon for the strongest animals to follow where they hear this cry begin; and when the jackall has hunted down the prey, to come in and monopolize the spoil. It is this which has given rise to the report of this little animal being the lion’s provider; but in fact, the jackall hunts for himself alone, and the lion is an unwelcome intruder upon the fruits of his industry.—*Court Miscellany*, 1767.

BANYAN DAYS, &c.

BANYAN-DAY is a sea term for those days on which no meat is allowed the sailors. The term is

borrowed from the Banyans in the East Indies, a caste that eat nothing that had life.—*Dict. Vulg. Tongue.*

It appears that these Banyans, or Banians, are a religious sect in the empire of the Mogul, who believe in metempsychosis; and will therefore eat no living creature, nor kill even noxious animals, but endeavour to release them even from the hands of others.

THE KING'S TITLE.

HENRY the Eighth was the first king of England who assumed the title of majesty. Before his reign the sovereigns were usually addressed, "*My Liege*," and "*Your Grace*." The latter epithet was originally conferred on Henry the Fourth; "*Excellent Grace*," was given to Henry the Sixth; "*Most High and Mighty Prince*," to Edward the Fourth; "*Highness*," to Henry the Seventh; which last expression, and sometimes "*Grace*," was used to Henry the Eighth. About the end of his reign all these titles were absorbed by that of "*Majesty*," with which Francis the First addressed him at their interview, in 1520. James the First completed this title to the present "*Sacred*," or "*Most Excellent Majesty*."

Before the union of the crowns, *Britain* alone was in general use in the style of our sovereigns, to signify England and Wales. Alfred, however, was called "*Governor of the Christians of Britain*;" Edgar, "*Monarch of Britain*;" Henry the Second, "*King of Britain*;" and John, "*Rex Britonium, King of the Britons*."

The royal style, as settled on the 5th November, 1800, on the union with Ireland, which was to

commence from the first of January, 1801, runs thus :

“ George the Third, by the Grace of God of the United Kingdom of Great Britain and Ireland King, Defender of the Faith, and of the United Church of England and Ireland on Earth the Supreme Head.”

In Latin, “ *Georgius Tertius, Dei Gratiâ Britanniarum Rex,*” &c. ; the word *Britanniarum*, which was first introduced on this occasion, being regarded as expressive, under one term, of the united kingdoms of England, Scotland, and Ireland.

QUIT-RENT—WHENCE THE TERM.

QUIT-RENT is so called, according to some, from quick-rent, on account of its smallness ; but, according to others, from white-rent, because paid in silver. The ancient records, on which it is written white-rent, support the last etymology.—*Rider*.

Quit-rent (*quietus redditus*, i. e. “ quiet rent,”) is a certain small rent payable by the tenants of manors, in token of subjection, and by which the tenant goes *quiet* and free. In ancient records it is called *white rent*, because paid in silver money, to distinguish it from rent-corn, &c.—*Jacob's Law Dict.—Encyclopedia*.

BEACONS AND TELEGRAPHS.

THE art of conveying intelligence from one place to another, by signals, is of very ancient date ; and many of our hills still retain the name of the Beacon Hills, from the signals which used to be made on them. Fire and smoke were by land the chief

things employed; the fire by night, smoke by day.

The French make use of a new mode, the invention of which (the telegraph) they ascribe to themselves, but their pretensions to the merit of the discovery may be justly called in question. The advantages derived from this mode of communication was, like most other things, first laughed at, and then adopted in England.—*Monthly Magazine*, 1796.

BLOCK-HEAD—PROBABLE ORIGIN OF.

Our navigators use for the purpose of pointing out where the anchor lies a large but light block of wood, which, in order that it may float better, is often made hollow. A large cask is sometimes employed. The Dutch sailors call these blocks of wood *boei* or *boeye*; and hence comes their proverb, “*Hij heeft een kop als ee boei*,” he has a head like a buoy; he is a *blockhead*.—*W. Johnston’s Translation of J. Beckmann’s Inventions and Discoveries*.

PURSE, PURSER, BURSAR—WHENCE THE TERMS.

BURSAR, or burser, (*bursarius*,) is used in middle age writers for a treasurer or cash-keeper. In this sense we meet with bursars of colleges. Conventual bursars were officers in monasteries, who were to deliver up their accounts yearly on the day after Michaelmas. The word is formed from the Latin *bursa*, whence also the English word *purse*; hence, also, the officer who in a college is called *bursar*, in a ship is called *purser*.

Bursars, or bursers, (*bursarii*,) also denote those to whom stipends are paid out of a burse or fund appointed for that purpose.

VILLAIN, VILLAGE.

THE slaves among the Franks were rather farmers than slaves. They lived separate from the rest of the nation. The Franks, after they had conquered Gaul, sent them to cultivate the lands, which had fallen to them by lot, and which were, consequently, divided among them. They were called People of Power, *Gentes Potestatis*; and it was by those serfs that France was afterwards peopled. They multiplied fast, and consequently their villages and farms were multiplied in proportion; and the spots which they inhabited retained the name of *villæ*, the appellation which the Romans had given them. From *villæ* and *villani* were derived the words *village* and *villain*; which latter signified people who inhabit the country, or people of low condition.—*Institutions of Antient Nations*, 1776.

HORN—WHY BLOWN TWICE EACH NIGHT FROM THE STEEPLE OF STRASBOURG.

AT Strasbourg they show a large French horn, whose history is as follows. About 400 years ago, the Jews formed a conspiracy to betray the city, and with this identical horn they intended to give the enemy notice when to attack.

The plot, however, was discovered; many of the Jews were burnt alive, the rest were plundered of

their money and effects, and banished the town ; and this horn is sounded twice every night from the battlements of the steeple in gratitude for the deliverance.

The Jews deny the facts of this story, except the murdering and pillaging their countrymen. They say the whole story is fabricated to furnish a pretext for these robberies and murders, and assert that the steeple of Strasbourg, as has been said of the Monument of London,—

“ Like a tall bully lifts the head and lies.”

Moore's France.

CAT—WHY ONE AT THE FOOT OF LIBERTY, AT NEWGATE, &c.

At length, Newgate being much damaged by the fire of London in 1666, the present structure was erected. The west side is adorned with three ranges of Tuscan pilasters, with their entablatures, and in the intercolumniations are four niches, in one of which is a figure representing Liberty. The word *Libertas* is inscribed on her cap, and at her feet lies a cat, in allusion to Sir Richard Whittington, a benefactor to the prison, who is said to have made the first step to his good fortune by a cat.—*History of London, 1761.*

NEEDLE—BELLONA.

BELLONA is said to have been the inventress of the needle, and from that instrument is supposed to have taken her name, Βηλονη, signifying a needle.

WHITE RAINBOW.

“THE philosopher Mariotte of France, in the time of Louis XIV., was the man who first affirmed to have seen a *white* or colourless *rainbow*. Mentzeluis mentions such a thing some years afterwards. I saw one once myself.”—*Piozzi's Retrospection*, 1809.

CORPORAL OATH—WHY SO CALLED.

THE word *oath* is a corruption of the Saxon *eoht*. It is often in England called *corporal oath*, because in the days of popery, the person swore over the host or *corpus Christi*.—*Encyclopædia*.

STA VIATOR—WHY ON TOMBSTONES.

BURYING grounds were not established until the year 200. People before were interred in the highways, and ancient tombs are still to be seen on the roads leading to Rome. Hence these words, so often repeated in epitaphs, “*sta viator*,” *i. e.* stop traveller.—*Historical Magazine*.

PALL—THE ORIGIN OF.

AN archiepiscopal vestment, coming over the shoulders, made of sheep's skins, (in memorial of him that sought the stray sheep, and having found the same laid it upon his shoulders,) wrought and embroidered with crosses, first laid upon St. Peter's coffin or shrine.—*Browne's Dict.* 1731, and *English Dict.* 1663.

A JACKALENT,

MEANS a boy that is employed to run about the fields to scare the birds from the corn, or from lands newly sown.

The authority, produced both by Johnson and the editors of Bailey, from Shakspeare, is nothing to the purpose, and doth by no means prove the word to mean, a poor, starved, simple, or sheepish fellow, but rather the contrary. A more pertinent authority might have been taken from Fielding's *Joseph Andrews*; where he says Joseph was employed as a Jackalent, till his voice grew so musical, that he rather enticed the birds, than frightened them away. The word is also used by Thomas Killigrew, and other old writers exactly in the same sense. In fine, Jackalent seems to be a corruption of *Jack-a-lanthorn*, and possibly those boys were thus called, because of their shifting about the fields like a jack-a-lanthorn or will o'wisp.—*Anonymous*.

COLDSTREAM GUARDS—WHY SO CALLED.

THE third regiment of Guards are called Coldstream Guards, because at a place of that name General Monk first raised two battalions, which were so denominated.

REDSTART—WHY A BIRD SO CALLED.

A START, a long handle of any thing, or tail, as it signifies in Low Dutch; so Redstart is a bird with a red tail.—*Ray's Proverbs*, 1737, *North Country Words*.

QUEER.

A CORRESPONDENT of Dr. Johnson's supposes a *queer man*, to be one who had a quære set against his name in a list. -

VALUE OF MONEY.

THE additional value of money, and the increase of opulence in England, might form, says Johnson, a curious subject of research; as in the reign of Edward VI., Latimer mentions as a proof of his father's prosperity, that though *only a yeoman*, he gave his daughters five pounds each as a marriage portion.

GUNPOWDER.

IT is a remarkable fact, that from time immemorial the oriental tribe of Calmucks have possessed the art of making gunpowder. They boil the efflorescence of nitrat of potass in a strong ley of poplar and birch ashes, and leave it to crystallize; after which they pound the crystals with two parts of sulphur, and as much charcoal; then, wetting the mixture, they place it in a cauldron over a charcoal fire, until the powder begins to granulate.

Facetia, Anecdotes, &c.

“To palliate dulness, and give time a shove.”

Cowper.

ADVICE TO A SLOVENLY PHYSICIAN.

THE following *jeu d'esprit* was written by the ingenious Paul Whitehead, to his friend Doctor Thompson, at that time physician to Frederick, Prince of Wales—a man of wit, learning and liberality; but so great a sloven that he seldom had his shoes cleaned, which he generally bought at a Yorkshire warehouse, wore them till his feet came through the leather, then shook them off at the same place, and purchased a new pair. And this he did with all his other habiliments.

“Let not the soil of a preceding day be ever seen upon your linen; since your enemies will be apt to impute it rather to an unhappy scarcity of shirts, than to any philosophical negligence in the wearer of them.

“Let not father Time’s dilapidations be discoverable in the ragged ruins of your garments; and be particularly careful that no more holes appear in your stockings than the weaver intended; that your shoes preserve the symmetry of two heels; and that your galligaskins betray no poetical insignia; for it will be generally concluded, that he has very little to do with the repair of others’ constitutions, who is unable to preserve that of his own apparel.

“Let your wig always swell to the true college dimensions; and as frequently as possible let the

apothecary bob give way to the graduate tie ; for, what notable recommendation the head often receives from the copiousness of its furniture, the venerable full-bottoms of the bench may determine.

“ Thus dressed, let your chariot be always ready to receive you ; nor be ever seen trudging the streets with an herculean oak, and bemired to the knees ; since an equipage so unsuitable to a sick lady’s chamber, will be apt to induce a belief that you have no summons thither.

“ Forbear to haunt cook-shops, hedge-alehouses, cider-cellar, &c., and to display your oratory in those inferior regions ; for, however this may agree with your philosophical character, it will by no means enhance your physical one.

“ Never stay telling a long story in a coffee-house, when you may be writing a short recipe in a patient’s chamber ; and prudently consider, that the first may cost you six-pence, while the last will gain you a guinea.

“ Never go out in the morning without leaving word where you may be met with at noon ; never depart at noon without letting it be known where you may be found at night ; for the sick are apt to be peevish and impatient ; and remember that suffering a patient to want you is the ready way for you to want a patient.

“ Be mindful of all messages, punctual to all appointments, and let but your industry equal your abilities, then shall your physical persecutors become abashed, and the legions of Warwick-lane and Blackfriars shall not be able to prevail against you.”

ANECDOTE OF THE LATE KING.

MR. GOUPY was the person who taught his Majesty, when a Prince, the elements of drawing ;

and as it is the characteristic of the king never to forget any person whom he has once known, I shall relate an anecdote which does him honour. After an intervention of fifteen years, the king, as he was driving through Kensington, saw his old master Goupy seized by two ill-looking ruffians; and, immediately recognizing his tutor, he stopped the carriage, and called Goupy to him, when the following dialogue took place: "Goupy," said the king, "what is the reason you have not called upon me lately?" "I could not think of presuming so far as to trouble your majesty with my visits."—"Poh, poh, poh, man, call to-morrow: but, Goupy, who are those men yonder?"—"Why, to tell your majesty the truth, they are bailiffs who have arrested me, and only stand aloof now out of respect to your majesty."—"What is the sum, Goupy?"—"Eighty pounds, sire."—"Well, well, I cannot interfere with the course of law; but, do you hear, send to Ramus as soon as you can, and he shall settle the business."

After this friendly colloquy, the sovereign proceeded to court, and poor Goupy to a spunging-house, whence he sent to Mr. Ramus as desired; when the debt was instantly discharged; and the grateful Goupy waited upon his royal benefactor, who settled on him an annuity, to shield him, in the evening of his days, from similar embarrassments.—*Pasquin's History of the Irish Artists*, 1789.

ANECDOTE OF PETER THE GREAT.

THIS prince was in the habit of giving audiences to ambassadors at four o'clock in the morning; but it so happened that M. de Bestucheff, who was appointed to go to England, and who was to attend

at this hour, delayed coming until five, when the emperor had finished his audiences, and had gone to the dock-yard. Thither Bestucheff followed, and having found the emperor *at the top of a mast*, he was under the necessity of getting himself hoisted in a basket between the water and the heavens, and, in that situation, actually received his credentials.—*Fugitive Miscellany*, 1773.

SUICIDE EXTRAORDINARY.

IN the Gentleman's Magazine, some years back, it is asserted by a contributor "that he had seen a cat attempt suicide, by throwing herself repeatedly head foremost from a high shelf on a stone floor, and that though she did not accomplish her end, she bruised herself so much, that it was thought humane to drown her." Barrow says of the African Gnoo, that "it is an animal addicted to suicide."

MUSTACHIOS.

"I HAVE a very favourable opinion," says an old author in his *Elements of Education*, 1640, "of that young gentleman who is *curious in fine mustachios*. The time he employs in adjusting, dressing, and curling them, is *no lost time*; for the more he contemplates his mustachios, the more his mind will cherish, and be animated by, masculine and courageous notions."

ANECDOTE OF HENRY VII.

"To conclude this general discourse concerning England, there goes a tale, that Henry VII., (whose

breeding had been low and private), being once pressed by some of his counsell, to pursue his title unto France, returned this answer, "That France was indeed a flourishing and gallant kingdom; but England in his mind was *as pretty a seat for a country-gentleman* as any could be found in Europe."—*Heylin's Cosmographie*.

STEWARDS' PERQUISITES.

THE third in rank in the courts of the Anglo-Saxon kings was the steward, who had a variety of perquisites, of which the following is remarkable. "As much of every cask of plain ale, and as much of every cask of ale with spiceries, as he could reach with the second joint of his middle finger; and as much of every cask of meat as he could reach with the first joint of the same finger."

RICHARD CŒUR DE LION.

WHEN, in the year 1250, Henry the Third held a merry festival in France, a jocular, born in Hampshire, stepped forward, as we are told, and with permitted gibe, said, "Send away Cœur de Lion's shield out of the hall, my liege, else your fine dinner will have no digesters. You see these French fellows are afraid to look on it; the thought of Richard takes away their appetite." This was more than a biting jest, for it was a true one. Joinville acknowledges that when a Frenchman's horse started under him, the common exclamation of anger was "*Qu'as tu? Vois tu le Roi Richard?*" What ails you? Do you see King Richard coming?—*Piozzi's Retrospection*, 1809.

Miscellaneous.

"We may read, and read, and read again; and still glean something new, something to please, and something to instruct."--- *Hurd's*.

RELIGION OF THE ANCIENT DANES, AND OTHER NORTHERN NATIONS.

THE account we have of the religion of the northern nations, before it departed from its ancient purity, is as follows.

"It taught the being of a supreme God, master of the universe, to whom all things were submissive and obedient. Such, according to Tacitus, was the supreme God of the Germans. The ancient Icelandic mythology calls him the author of every thing that existeth; the eternal, the ancient, the living and awful Being, the searcher into concealed things, the Being that never changeth. It attributed to their deity an infinite power, a boundless knowledge, an incorruptible justice. It forbade them to represent this divinity under any corporeal form. They were not even to think of confining him within the inclosure of walls, but were taught that it was only within woods and consecrated forests, that they could serve him properly. There he seemed to reign in silence, and to make himself felt by the respect which he inspired. It was an injurious extravagance to attribute to this deity a human figure, to erect statues to him, to suppose him of any sex, or to represent him by images. From this supreme God were sprung (as

it were emanations of his divinity) an infinite number of subaltern deities and genii, of which every part of the visible world was the seat and temple. These intelligences did not barely reside in each part of nature ; they directed its operations, it was the organ or instrument of their love or liberality to mankind. Each element was under the guidance of some being peculiar to it. The earth, the water, the fire, the air, the sun, moon, and stars, had each their respective divinity. The trees, forests, rivers, mountains, rocks, winds, thunder and tempests had the same ; and merited on that score a religious worship, which, at first, could not be directed to the visible object, but to the intelligence with which it was animated. The motive of this worship was the fear of a deity irritated by the sins of men, but who, at the same time, was merciful, and capable of being appeased by prayer and repentance. They looked up to him as to the active principle, which, by uniting with the earth or passive principle, had produced men, animals, plants, and all visible beings ; they even believed that he was the only agent in nature, who preserves the several beings, and disposes of all events. To serve this divinity with sacrifices and prayers, to do no wrong to others, and to be brave and intrepid themselves, were all the moral consequences they derived from these doctrines. Lastly, the belief of a future state cemented and completed the whole building. Cruel tortures were there reserved for such as despised these three fundamental precepts of morality, and joys without number and without end awaited every religious, just, and valiant man."

This religion is supposed not to have lost its original simplicity in Scandinavia till the coming of Odin. From his time till the propagation of

Christianity in that country, the exterior worship is thus described :

“ They offered to Thor, during the feast of Iuul, fat oxen and horses ; to Friga, the largest hog they could get ; to Odin, horses, dogs, and falcons, sometimes cocks, and a fat bull. When they had once laid it down as a principle that the effusion of the blood of these animals appeased the anger of the gods, and that their justice turned aside upon the victims those strokes which were destined for men ; their great care then was for nothing more than to conciliate their favour by so easy a method. It is the nature of violent desires and excessive fear to know no bounds, and therefore when they would ask for any favour which they ardently wished for, or would deprecate some public calamity which they feared, the blood of animals was not deemed a price sufficient, but they began to shed that of men. It is probable that this barbarous practice was formerly almost universal, and that it is of very remote antiquity. It was not entirely abolished among the northern nations till towards the ninth century, because before that time they had not received the light of the gospel, and were ignorant of those arts which had softened the ferocity of the Romans and Greeks whilst they were still Pagans.

“ The appointed time for these sacrifices was always determined by another superstitious opinion which made the northern nations regard the number *Three* as sacred and particularly dear to the gods. Thus in every ninth month they renewed this bloody ceremony, which was to last nine days, and every day they offered up nine living victims whether men or animals. But the most solemn sacrifices were those which were offered at Upsal in Sweden every ninth year. Then the king, the senate, and all the citizens of any distinction,

were obliged to appear in person, and to bring offerings, which were placed in the great temple described above. Those who could not come themselves, sent their presents by others, or paid the value in money to priests, whose business it was to receive the offerings. Strangers flocked there in crowds from all parts; and none were excluded except those whose honour had suffered some stain, and especially such as had been accused of cowardice. Then they chose among the captives in time of war, and among the slaves in time of peace, nine persons to be sacrificed. The choice was partly regulated by the opinion of the by-standers, and partly by lot. The wretches upon whom the lot fell, were treated with such honours by all the assembly, they were so overwhelmed with caresses for the present, and with promises for the life to come, that they sometimes congratulated themselves on their destiny. But they did not always sacrifice such mean persons. In great calamities, in a pressing famine for example, if the people thought they had some pretext to impute the cause of it to their king, they even sacrificed him without hesitation, as the highest price with which they could purchase the divine favour. In this manner the first king of Vermland was burnt in honour of Odin, to put an end to a great dearth; as we read in the history of Norway. The kings, in their turn, did not spare the blood of their subjects; and many of them even shed that of their children. Hacon, king of Norway, offered his son in sacrifice to obtain of Odin the victory over his enemy Harold. Aune, king of Sweden, devoted to Odin, the blood of his nine sons, to prevail on that god to prolong his life. The ancient history of the north abounds in similar examples. These abominable sacrifices were accompanied with various ceremonies. When the

victim was chosen, they conducted him towards the altar, where the sacred fire was kept burning night and day. It was surrounded with all sorts of iron and brazen vessels. Among them one was distinguished from the rest by its superior size; in this they received the blood of the victims. When they offered up animals, they speedily killed them at the foot of the altar; then they opened their entrails to draw auguries from them, as among the Romans; afterwards they dressed the flesh to be served up in the feast prepared for the assembly. Even horse flesh was not rejected, and the grandees often eat of it as well as the people. But when they were disposed to sacrifice men, those whom they pitched upon were laid upon a great stone, where they were instantly either strangled or knocked on the head. Sometimes they let out the blood; for no presage was more respected than that which they drew from the greater or less degree of impetuosity with which the blood gushed forth. Hence the priests inferred what success would attend the enterprize which was the object of their sacrifice. They also opened the body to read in the entrails, and especially in the heart, the will of the gods, and the good or ill fortune that was impending. The bodies were afterwards burnt or suspended in a sacred grove near the temple. Part of the blood was sprinkled upon the people, part of it upon the sacred; with the same they also bedewed the images of the gods, the altars, the benches and walls of the temple both within and without.

“ Sometimes these sacrifices were performed in another manner. There was a deep well in the neighbourhood of the temple; the chosen persons were thrown headlong in; commonly in honour of Goya, or the earth. If he went at once to the bot-

tom, the victim had proved agreeable to the goddess, and she had received it; if it swam a long time upon the surface, she refused it, and it was hung up in a sacred forest. Near the temple of Upsal there was a grove of this sort, of which every tree and every leaf was regarded as the most sacred thing in the world. This, which was named Odin's grove, was full of the bodies of men and animals who had been sacrificed. They afterwards took them down to burn them in honour of Thor, or the sun; and they had no doubt that the holocaust had proved agreeable, when the smoke ascended very high. In whatever manner they immolated men, the priest always took care, in consecrating the victim, to pronounce certain words, "I devote thee to Odin." "I send thee to Odin," or, "I devote thee for a good harvest; for the return of a fruitful season." The ceremony concluded with feasting, in which they displayed all the magnificence known in those times. They drank immoderately; the kings and chief lords drank first healths in honour of the gods, every one drank afterwards, making some vow or prayer to the god whom they named. Hence came that custom among the first Christians in Germany and the north, of drinking to the health of our Saviour, the apostles, and the saints; a custom which the church was often obliged to tolerate. The licentiousness of these feasts at length increased to such a pitch, as to become mere bacchanalian meetings, where, to the sound of barbarous music, amidst shouts, dancing, and indecent gestures, so many unseemly actions were committed, that the wisest men refused to assist at them."—*Mallet's Introduction a l'Histoire de Dannemarc.*

TETE—WIG—PERUKE.

PERUKE, or Periwig, was anciently a name for a long head of natural hair; such particularly, as there was care taken in the adjusting and trimming of. Menage derives the word rather fancifully from the Latin *pilus*, "hair." It is derived, according to this critic, thus, *pilus*, *pelus*, *pelutus*, *peluticus*, *pelutica*, *peruca*, *perruque*.* The Latins called it *coma*; whence part of Gaul took the denomination of *Gallia comata*, from the long hair which the inhabitants wore as a sign of freedom. An ancient author says, that "Absolom's peruke weighed 200 shekels."

The word is now used for a set of false hair, curled, buckled, and sewed together on a frame or cawl; anciently called *capillamentum*, or "false peruke." It is doubted whether or not the use of perukes of this kind was known among the ancients. It is true, they used false hair; Martial and Juvenal make merry with the women of their time, for making themselves look young with their borrowed hair; with the men who changed their colours according to the seasons; and with the dotards, who hoped to deceive the destinies by their white hair. But these seem to have scarce had any thing in common with the perukes; and were at best only composed of hair painted, and glued together. Nothing can be more ridiculous than the description Lampridius gives of the emperor Commodus's peruke; it was powdered with scrapings of gold, and oiled (if we may use the expression), with glutinous perfumes for the powder to hang by. In effect the use of perukes is not much more than

* Something in the same way as *Cucumber* from *Jeremiah King*: viz. *Jeremiah King*, *Jeremy King*, *Jerry King*, *Jer-King*, *Ger-kin*, *Cucumber*! ED.

180 years old; the year 1629 is reckoned the epoch of long perukes, at which time they began to appear at Paris, from whence they spread by degrees through the rest of Europe. At first it was reputed a scandal for young people to wear them, because the loss of their hair at that age was attributed to a disease the very name whereof is reproach; but at length the mode prevailed over the scruple, and persons of all ages and conditions have worn them, foregoing, without any necessity, the convenience of their natural hair. It was, however, some time before the ecclesiastics came into the fashion; the first who assumed the peruke were some of the French clergy, in the year 1660; Cardinal Grimaldi in 1684, and the bishop of Levant in 1688, prohibited the use of the peruke to all priests without a dispensation or necessity. M. Shiers has an express treatise, to prove the peruke indecent in an ecclesiastic, and directly contrary to the decrees and canons of councils. A priest's head, embellished with artificial hair curiously adjusted, he esteems a monster in the church, nor can he conceive "any thing so scandalous as an abbot with a florid countenance, heightened with a well-curled peruke."

TOWN AND COUNTRY.

ALMOST every town of any consequence in the kingdom, has been for many years past, and is at this moment, rapidly increasing, by the addition of houses fit for the accommodation of gentlemen's families.

The old inquiry is, of course, very frequent, "where are they to come from?" The answer is "they are to come from the *country*;" and the re-

moval is to be imputed to the growing taste for elegant society, for more constant conversation, for the best intelligence, and the earliest, on every subject ; and for a great variety of other conveniences, which can only be obtained where they are required by such a number of persons as may make it worth the while of others to afford them.

Whatever common-place sayings may be repeated of the worth of the old English gentlemen, and the utility of their residence in the country, it will be found that the race of gentlemen who live in *towns*, is the better, and their residence there the more useful of the two.

Take a gentleman of one or two thousands a year, who has resided for the greater part of his life upon his estate : see how he has been employed, and what he has learned. In general it will be found that he has been employed chiefly in watching the encroachments of his neighbours ; in setting his cunning against that of his tenantry ; in buying and selling horses ; contending with the vicar ; visiting, and that only at distant intervals, the families of other gentlemen, who are so necessarily his rivals, that friendship can scarcely exist ; and contriving, with his utmost effort of mind, that his interest shall be sufficient to give him some consequence at assizes and county meetings.

Another gentleman with an equal estate has resided in a great city ; visiting the country only for health and variety, and even then choosing those places where mixed company is to be found. He has made excursions also to neighbouring kingdoms, and has attended wherever any events extraordinary in the *History of Man* were to be witnessed—“*Mores hominum multorum vidit et urbes.*” This gentleman has seen, almost necessarily, the professors of every sort of learning ; the great masters

in the theory, and agents in the practice of politics ; has witnessed the many uses to which wealth may be applied ; the various methods of obtaining distinction ; the perfection of many different arts ; the display of great characters ; and the serious labour of intellectual struggles, either in political or other science. He has had opportunities of observing almost every sort of excellence, and that which he has seen excites emulation, without enmity, because it does not directly interfere with his own qualities, and his inferiority is never noticed, if he does not choose to invite the comparison.

It were unnecessary to point out how much more valuable in almost every respect, is this man than the other.

MR. POPE.

Extract of a Letter from Mr. Pope, during the time he was translating the Iliad, to Mr. Jervas, dated July 28, 1714.

I AM cut out from any thing but common acknowledgments, or common discourse : the first you would take ill, though I told but half what I ought ; so in short the last only remains.

And as for the last, what can you expect from a man who has not talked these five days ; who is withdrawing his thoughts, as far as he can, from all the present world, its customs and its manners, to be fully possessed and absorbed in the past ? When people talk of going to church, I think of sacrifices and libations. When I see the parson, I address him as Chryses priest of Appollo ; and instead of the Lord's prayer, I begin,

" God of the silver bow, &c."

While you in the world are concerned about the Protestant succession, I consider only how Menelaus may recover Helen, and the Trojan war be put to a speedy conclusion. I never inquire if the queen be well or not, but I heartily wish to be at Hector's funeral. The only things I regard in this life are,—whether my friends are well? whether my translations go well on? whether Dennis be writing [criticisms? whether any body will answer him, since I don't? and whether Linton be yet broke? I am, &c.

PETHERTON BRIDGE,

AN ELEGY.

SEE'ST thou the limpid current glide
Beneath that bridge, my hapless theme,
Where brambles verge its verdant side,
And willows tremble o'er the stream?

From Petherton it takes its name,
From whence two smiling infants stray'd;
Led by the stream they hither came,
And on the flow'ry margin play'd.

As each, by childish fancy led,
Cropt the broad daisies as they sprung;
Lay stretch'd along the verdant bed,
And sweetly ply'd the lisping tongue;

Lo! from the spray-deserted steep,
Where either way the twigs divide,
The one roll'd headlong to the deep,
And plung'd beneath the closing tide.

The other saw, and from the land
(While Nature imag'd strange distress)
Stretch'd o'er the brink his little hand,
The fruitless signal of redress.

The offer'd pledge, without delay,
The struggling victim rose and caught ;
But, ah ! in vain, their fatal way
They both descended, swift as thought.

Short was the wave-oppressing space,
Convuls'd with pains too sharp to bear,
Their lives dissolv'd in one embrace,
Their mingled souls flew up in air.

Lo ! there yon time-worn sculpture shows
The sad, the melancholy truth ;
What pangs the tortur'd parent knows,
What snares await defenceless youth.

Here, not to sympathy unknown,
Full oft the sad Muse wand'ring near,
Bends silent o'er the mossy stone,
And wets it with a willing tear.

YEOMEN OF THE CROWN.

SIR Howel y Fwyall was constable of this castle, (Crickaeth), and a heir descended from Collwyn ap Tangno. He attended Edward the Black Prince, at the battle of Poitiers ; and we say (*i. e.* the Welsh) was the person who took the French King prisoner ; but history bestows that honour on Denis de Morebeque, a knight of Artois. Perhaps we may waive that particular glory, but he undoubtedly behaved on the occasion with distinguished valour ; for the Black Prince not only bestowed on

him the constableness of this castle, which he afterwards made his residence, but knighted him, and, in perpetual memorial of his good services, ordered that from thenceforth a mess of meat should be served up before the pole-ax with which he performed such great feats, for which reason he bore it in his coat of arms, and was styled Sir Howel y Fwyall, or, of the Ax. After the mess had appeared before the knights, it was carried down and bestowed on the poor. Eight yeomen attendants were constituted to guard the mess, and had eightpence a day constant wages, at the king's charge; and these, under the name of yeomen of the crown, were continued on the establishment till the reign of Elizabeth. Some do not scruple to say, that the yeomen of the crown were grafted upon this stock. After the death of Sir Howel the mess was carried as before, and bestowed on the poor for the sake of his soul.—*Pennant's Wales*.

CAUSE OF HOLES IN LEAVES AFTER A SHOWER.

WHEN in summer-time, after several days of fine weather, a storm, attended with a gentle fall of rain, arises about noon, and the sun immediately afterwards breaks out with its former splendour, the leaves and blossoms on which the shower has fallen are burnt up, and all hopes of fruit extinguished. The common people in Normandy, and in other provinces of France, mark this phenomenon by the term *brouiture*, and call the trees thus affected *brouies*, or blasted. The term *uredo*, used by Cicero,* which may be interpreted heat-blast, is

* Si uredo aut glando quippiam nocuit. Nat. Deor. 3. 35.

very expressive of this circumstance, as the effect seems produced by a red hot iron. Naturalists have often attempted to account for this strange event, but their reasonings appear inconclusive. The solution, which I am about to propose, appears to me, though new, to be satisfactory. In the calm days of summer, some dust, more or less, according to the quantity of motion in the air, lights on the leaves of trees, &c. as on other places. When rain falls on this dust, the drops collect themselves together, and assume an oval or round form, as it happens when water is thrown on a sanded floor. These globules of water, remaining with the leaves and blossoms, act upon them in the same manner as those convex glasses called burning mirrors do on persons who approach them. But when the shower is heavy and lasting, the effect of the sun's emerging soon after it is not the same, because the force of a long and violent rain removes the dust, which would form itself into water globules; and the drops of rain, losing that round figure, in which consists their burning quality, expand themselves, and produce not the former singular process.—*Huetiana*, 1797.

MYSTERIES.

IN the early dawn of literature, and when the sacred mysteries were the only theatrical performances, what is now called *the stage*, consisted then of three several platforms or stages, raised one above the other. On the uppermost sat the *Pater Cælestis* (Father of Heaven), surrounded with his angels; on the second appeared the holy saints or glorified men; and the last and lowest was occupied by mere men, who had not yet passed from this

transitory life to the regions of eternity. On one side of this lowest platform was the resemblance of a dark pitchy cavern, whence issued the appearance of fire and flames; and when it was necessary the audience were treated with hideous yellings and noises, as imitative of the howlings and cries of wretched souls tormented by relentless demons. From this yawning cave the devils themselves constantly ascended to delight and instruct the spectators; to delight, because they were usually the greatest jesters and buffoons that there appeared; and to instruct, for that they treated the wretched mortals who were delivered to them with the utmost of cruelty, thereby warning all men carefully to avoid falling into the clutches of such hardened and remorseless spirits.—*Strutt's Manners and Customs of the English.*

FAIRS—SUNDAY FAIRS.

It is the opinion of Strutt that fairs had their origin from country feasts, where hawkers and pedlars first attended, afterwards tradesmen, who set up stalls in the churchyard of the village to supply the wants of the people assembled. These Sunday fairs were not entirely abolished till the reign of Henry VI., when royal charters were granted for fairs to be held only in towns where magistrates resided, in order that they might be at hand to suppress the tumults which frequently arose on such occasions. In 1617, all kinds of diversions were allowed and encouraged on Sundays after afternoon service, but in 1643, the parliament abolished these also.—*Strutt's Manners and Customs of the English.*

Curious Derivations, Origins, &c.

“Nay, nay; Maister Wiseman; tell us the *etymon*,---the *origo*---let us hear the *origin o’t*.”---*Old Play*.

SIGNALS—WHEN FIRST USED AT SEA, &c.

WE find in particular that Queen Elizabeth, on occasion of the expedition to Cadiz, ordered her secretaries to draw up instructions which were to be communicated to the admiral, the general, and the five counsellors of war, and by them to be copied and transmitted to the several ships of the navy, not to be opened till they should arrive in a certain latitude. It was on this occasion (says our historian Guthrie,) that we meet with the first regular sets of signals and orders to the commanders of the English fleet.

QUAKER—FRIEND.

THE members of the religious society now called *Quakers*, were originally, it is said, styled *Seekers*, from their *seeking the truth*. The name of *Quaker* was affixed to this people early, by way of reproach. In their assemblies it sometimes happened that some of them were so struck with the remembrance of their past follies, and forgetfulness of their condition, others so deeply affected with a sense of God’s mercies to them, that they actually *trembled* or *quaked*. Hence they were called *Trembleurs* in

French, and *Quakers* in English ; and the nickname so suited the vulgar taste that it soon became general. *Friends*, or the *friends of truth*, was the name by which they were commonly known to *one another*, but the epithet of Quaker was stamped upon them by their enemies, and perhaps indelibly.—*Antiquarian Repertory*, 1774.

Their founder is generally believed to have been George Fox, an illiterate shoemaker, but this opinion has been lately controverted. An ingenious writer having found, or fancied a similarity of sentiments among the ancient Druids and modern Quakers, seems to think that Fox must have been nothing more than a tool employed by certain Deists, to pave the way for their system of natural religion, by allegorizing the distinguishing articles of the Christian faith.

It must be confessed, for experience will not allow it to be denied, that extremes in religion are very apt to beget each other ; and if the Deists aluded to reasoned from this fact, they could not have pitched upon a tool fitter for their purpose than George Fox. From his works still extant, he appears to have been one of the most extravagant and absurd enthusiasts that ever lived, and to have fancied himself, in his apostolic character, something infinitely superior to man.—*Encyclopedia Britannica*.

THE BELLE SAUVAGE.

THIS sign has been the subject of various conjectures, many of them ingenious, but all erroneous. By some it is attributed to a lady of the name of *Arabella Savage* ; others suppose it to allude to an old romance, and to be a corruption of *La Belle*

Savage. The sign formerly represented a *savage man* standing by a *bell*; and the truth is, that it arose from an union of two inns which bore these respective signs. This piece of information I gained from an ancient record, in which it is described as the Savage Inn, *alias* the Bell upon the Hoop. There is reason to suppose that most signs consisted formerly of carved representations fixed upon a hoop; and several old books mention the Crown upon the Hoop, the Bunch of Grapes upon the Hoop, the Mitre upon the Hoop, and the Angel upon the Hoop. A sign of this nature is still preserved in Newport-street, and is a carved representation of a bunch of grapes hanging within a hoop. The Cock on the Hoop may be seen also in Holborn, painted on a board, to which perhaps it was transferred on the removal of sign-posts. It is probable also that this sign may have given rise to the phrase of “Cock-a-Hoop.”—*Looker-On*, Jan. 1795.

CHAPEL—WHY SO CALLED.

CHAPEL, a place of divine worship so called. The word is derived from the Latin *capella*. In former times, when the kings of France were engaged in war, they always carried St. Martin's hat into the field, which was kept in a tent as a precious relic; from whence the place was called *capella*, and the priests, who had the custody of the tent, *capellani*; afterwards the word *capella* became applied to private oratories.

ANCIENT HOSPITALS.

ANCIENT Hospitals were principally intended for the accommodation of pilgrims and poorer travel-

lers on their journies; and with this view, were built by the sides of great roads, and near the entrance of towns; a few poor men were stationed in each, to do the offices of hospitality, and were handsomely paid out of the revenues of their foundation.—*Valentine Green's Worcester*, 1796.

WRIGHT—AS SHIP-WRIGHT, &c.

WRIGHT, a carpenter or any other mechanic, or handicraft man, or that tradeth in manufactures, coming from the Saxon *wrytha*, a workman, or maker of any thing: whence their *scyld wrytha*, for a maker of shields.—*Brown's Dict.* 1731.

SCOT AND LOT—SCOT FREE, &c.

SCOT and lot (ar. 33. H. VIII. cap. 19.) signifies a customary contribution laid upon all subjects after their ability. Scot comes from the French *escot*, *i. e.* symbolum, a shot. Rastal saith it is a certain custom or common tallage made to the use of the sheriff or his bailiff. Scot, says Camden "*illud dicitur quod ex diversis rebus in unum acervum aggregatur*," and in this sense it is still used; for when good-fellows meet at a tavern or ale-house, they at parting call for a shot, scot, or reckoning; and he is said to go *scot free*, that pays not his part or share towards it.—*Blount's Dict.* 1681.

SEXTON,

A CHURCH officer, thus called by corruption of the Latin *sacrista*, or Saxon *segerstone*, which denotes

the same. His office is to take care of the vessels, vestments, &c. belonging to the church; and to attend the minister, church-wardens, &c. at church.

FAIRY RINGS—GRASS RINGS.

THOSE places on fields and commons, of a circular form, vulgarly called the “rings of the fairies,” are supposed to proceed from lightning, the second circle arising from the grass growing more plentifully where the first grass was burnt up, &c.—*Gale's Recreations*.

DAMASK AND DAMASK ROSE.

SPEAKING of Damascus, a city of Syria. “The flower called the Damask Rose, was transplanted from the gardens of this city, and the silks and linens known by the name of *Damasks*, were probably invented by the inhabitants.”—*Anonymous*.

APRICOT—WHY SO CALLED.

APRICOT, or apricot-plum, *quasi in aprio coctus*, i. e. ripened in the sun, because they grew not, unless in the sun and warmth.—*Blount*, 1681.

CURRENTS—WHY SO CALLED.

THE fruit called currants first took name from their likeness to the small grapes or raisins brought from Corinth, a city of Greece.—*Dictionary of Husbandry*, 1728.

SAKE—HOW DERIVED, &c.

SACA, in the Saxon, properly signifies as much as *causa* in Latin; whence we in English still retain the expression, for whose *sake*, *i. e.* for whose cause, or on whose account.

TURN COAT, TOURNER CASAQUE—
ORIGIN OF THE EXPRESSION.

THE Duke of Savoy took indifferently sometimes the part of France and sometimes that of Spain. For this purpose he had a *justeau corps*, or close coat, white on one side, and scarlet on the other; so that when he meant to declare himself for France, he wore the white outside, and when for Spain, he turned it, and wore the red. This is the origin of the proverb *tourner casaque*, or to turn your coat.—*Sportsman's Mag.*, 1798.

ROTE—BY ROTE, &c.

By rote, *rotalis*, signifies rowlingly, roundly, as when one has a lesson by heart, and says it as roundly and perfectly, as a wheel runs on its *rota*, or track. The French say *pai rotine*.

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THE END.

The image shows the front cover of an old book. The cover is decorated with a marbled paper pattern featuring diagonal bands of light green and grey, separated by thin lines of red, yellow, and black. The right edge of the cover is bound in a dark brown, textured material, possibly leather or cloth. A small, light blue rectangular label is affixed to the right side of the cover, containing the text "Univers", "Sout", and "Lib" in black serif font.

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